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FULLER THEOLOGICAL SEMINARY

SCHOOL OF WORLD MISSION

CATALOG FOR 1987-88
International Overseas Edition

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THE PURPOSE

Fuller Theological Seminary, embracing the Schools of Theology, Psychology and World Mission, is an evangelical, multid denominational, international and multiethnic community dedicated to the preparation of men and women for the manifold ministries of Christ and his Church. Under the authority of Scripture it seeks to fulfill its commitment to ministry through graduate education, professional development and spiritual formation. In all of its activities, including instruction, nurture, worship, service, research and publication, Fuller Theological Seminary strives for excellence in the service of Jesus Christ, under the guidance and power of the Holy Spirit, to the glory of the Father.

STATEMENT OF FAITH

Doctrinally the institution stands for the fundamentals of the faith as taught in Holy Scripture and handed down by the Church. Consistent with this purpose, the faculty and trustees of the Seminary acknowledge the creeds of the early church and the confessions of the Protestant communions to which they severally belong, and, among recent evangelical statements, the Lausanne Covenant (1974). Under God, and subject to biblical authority, they also bear concerted witness to the following articles, to which they subscribe, and which they hold to be essential to their ministry.

I. God has revealed himself to be the living and true God, perfect in love and righteous in all his ways; one in essence, existing eternally in the three persons of the Trinity: Father, Son and Holy Spirit.

II. God, who discloses himself through his creation, has savingly spoken in the words and events of redemptive history. This history is fulfilled in Jesus Christ, the incarnate Word, who is made known to us by the Holy Spirit in sacred Scripture.

III. Scripture is an essential part and trustworthy record of this divine self-disclosure. All the books of the Old and New Testaments, given by divine inspiration, are the written word of God, the only infallible rule of faith and practice. They are to be interpreted according to their context and purpose and in reverent obedience to the Lord who speaks through them in living power.

IV. God, by his word and for his glory, freely created the world of nothing. He made man and woman in his own image, as the crown of creation, that they might have fellowship with him. Tempted by Satan, they rebelled against God. Being estranged from their Maker, yet responsible to him, they became subject to divine wrath, inward-

ly depraved, and, apart from grace, incapable of returning to God.

V. The only Mediator between God and humankind is Christ Jesus our Lord, God's eternal Son, who, being conceived by the Holy Spirit and born of the Virgin Mary, fully shared and fulfilled our humanity in a life of perfect obedience. By his death in our stead, he revealed the divine love and upheld divine justice, removing our guilt and reconciling us to God. Having redeemed us from sin, the third day he rose bodily from the grave, victorious over death and the powers of darkness. He ascended into heaven where, at God's right hand, he intercedes for his people and rules as Lord over all.

VI. The Holy Spirit, through the proclamation of the gospel, renews our hearts, persuading us to repent of our sins and confess Jesus as Lord. By the same Spirit we are led to trust in divine mercy, whereby we are forgiven all our sins, justified by faith alone through the merit of Christ our Savior and granted the free gift of eternal life.

VII. God graciously adopts us into his family and enables us to call him Father. As we are led by the Spirit, we grow in the knowledge of the Lord, freely keeping his commandments and endeavoring so to live in the world that all may see our good works and glorify our Father who is in heaven.

VIII. God by his word and Spirit creates the one holy catholic and apostolic church, calling sinners out of the whole human race into the fellowship of Christ's body. By the same word and Spirit, he guides and preserves for eternity that new, redeemed humanity, which, being formed in every culture, is spiritually one with the people of God in all ages.

IX. The church is summoned by Christ to offer acceptable worship to God and to serve him by preaching the gospel and making disciples of all nations, by tending the flock through the ministry of the word and sacraments and through daily pastoral care, by striving for social justice and by relieving human distress and need.

X. God's redemptive purpose will be consummated by the return of Christ to raise the dead, to judge all people according to the deeds done in the body and to establish his glorious kingdom. The wicked shall be separated from God's presence, but the righteous, in glorious bodies, shall live and reign with him forever. Then shall the eager expectation of creation be fulfilled and the whole earth shall proclaim the glory of God who makes all things new.

THE MISSION BEYOND THE MISSION

Beyond the immediate purpose of the nurture and training of students for the ministries of Christ,

the faculty and Board of Trustees of Fuller Theological Seminary see a further mission. In 1983, they adopted a statement entitled "The Mission Beyond The Mission," which sets forth the vision that will give further direction to the Seminary's planning and priorities. The statement is organized around five imperatives:

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- Imperative One: Go and make disciples
 - Imperative Two: Call the church of Christ to renewal
 - Imperative Three: Work for the moral health of society
 - Imperative Four: Seek peace and justice in the world
 - Imperative Five: Uphold the truth of God's revelation
-

Committees composed of faculty, trustees, and student representatives have prepared recommendations on some of the ways in which Fuller's responses to these imperatives can be implemented in the life and ministry of the Seminary. These recommendations form an important part of the Seminary's long-range planning process.

Statement

The provisions of this publication are not to be regarded as the irrevocable terms of the contract between the student and Fuller Theological Seminary. Changes are effected from time to time in the general regulations and in the academic requirements. There are established procedures for making changes, procedures which protect the Seminary's integrity and the individual student's interest and welfare. A curriculum or graduation requirement, when altered, is not made retroactive unless the alteration is to the student's advantage and can be accommodated within the span of years normally required for graduation. When the actions of a student are judged by competent authority, using established procedure, to be detrimental to the interest of the Seminary community, that person may be required to withdraw from the Seminary.

Fuller Theological Seminary actively subscribes to a policy of equal education and employment opportunity for all people regardless of race, age, color, national origin, or political affiliation.

Fuller Theological Seminary, in compliance with Title IX of the Education Amendments of 1972, does not discriminate on the basis of sex in admission, treatment of students, or employment.

Fuller Theological Seminary, in line with Section 504 of the Rehabilitation Act of 1973, does not discriminate on the basis of handicap in admission or access to, or treatment or employment in, its programs and activities.

World Mission Information

HIGHER EDUCATION FOR CROSS-CULTURAL MISSION: IT'S CHARACTER AND PURPOSE

Nothing is more important in providing higher education for missionaries than a correct assessment of whether the enterprise of missions is beginning or ending. The School of World Mission and Institute of Church Growth at Fuller Theological Seminary believes that we stand at the beginning of the missionary task. Everything that has gone before in 175 years of modern missions is introduction. Apart from certain small ethnic groups in Oceania, Asia, Africa and Latin America, there has been little comprehensive "discipling of the peoples" (Matthew 28:19). The great populations of Earth—Marxists, Hindus, Buddhists, Muslims, secularists, animists and nominal "Christians" in the West—have yet to accept Jesus Christ as Lord and Savior and become responsible members of his body and church. Today God calls Christians of every continent and culture to the task of making Jesus Christ known, loved and believed in throughout the world. As evidence of his call, God grants remarkable responsiveness in many populations. The main task lies ahead. But a new factor has been introduced. Because of the rapidly growing non-Western Christian missionary movement, Christian mission is now the most international, interracial and intercultural movement in history. The goal of the School of World Mission is to be a resource to this growing movement.

Furthermore, Christian mission today is being carried on in the midst of tremendous revolutionary changes affecting every aspect of human life. The guidelines and assumptions under which our ancestors labored have been swept away. Christian mission today has radically new ground on which to operate: advances in knowledge, changed political alignments, greatly increased control of nature, rise of churches in Asia, Africa and Latin America, lessening of ecclesiastical competition and hatred, rising religious relativism, the battle for brotherhood and a vastly accelerated secularization of life. Education for mission must prepare believers to propagate the Christian faith in this new world being born.

In the midst of such changes, Jesus Christ is the same yesterday, today and forever. The mission is his, not ours. He remains in charge. Since no person comes to the Father but by him, propagating his gospel to the ends of the earth by multiplication of believers and churches is the supreme and controlling purpose of the Christian mission to the world.

In the course of mission, the church will and should do many good things. The fruits of the Christian life will inevitably bless and heal humanity. Forms of society more pleasing to God will certainly be produced. Deliberate effort toward these good ends is also a part of Christian mission, but must never be substituted for propagating the faith. Proclaiming Christ as God and Savior and persuading men and women to become his disciples and responsible members of his church must remain a chief and irreplaceable purpose of Christian mission. Education for mission operates, therefore, in a changing periphery with an unchanging center.

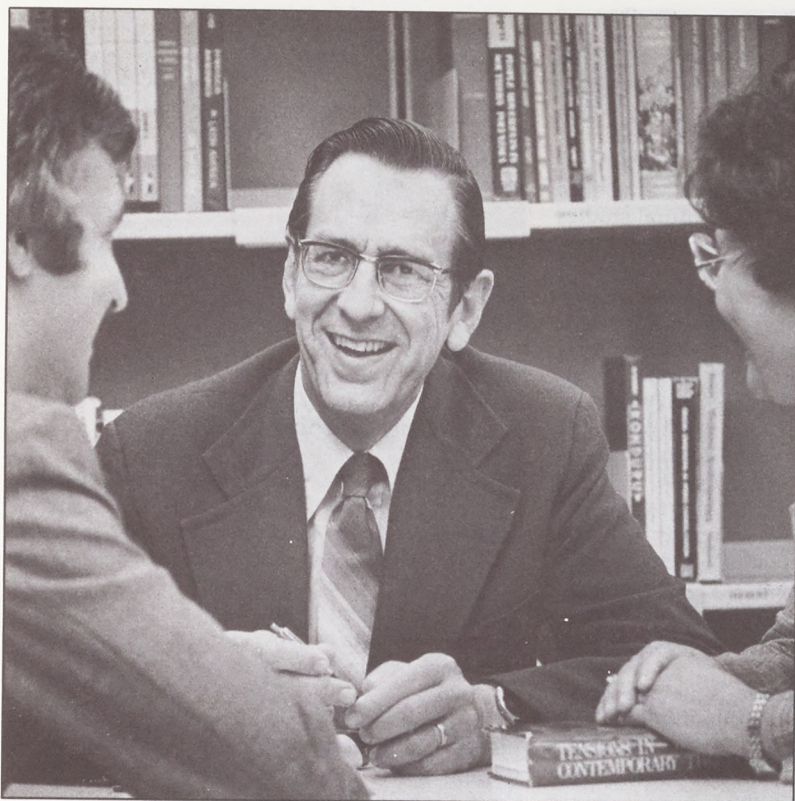
The aim of the School of World Mission is to help prepare and provide leadership for the task of world mission that challenges the church today. It seeks to do this in several ways:

By providing advanced graduate level education for mid-career missionaries and mature international church and mission leaders, and by preparing missionary candidates for their ministry in a new language and culture.

In order to be effective, those called to communicate the gospel cross-culturally need insight into many areas such as theology, history, anthropology, sociology, theory of mission, the biblical base of mission, elentics (knowledge of and approach to non-Christian religions), the world church (sometimes called ecumenics), church growth, evangelism, training the ministry and the indigenous church. These are all, therefore, to be studied as proper parts of education for mission.

They should know the whole sweep of missions. The School of World Mission aims to make them competent in the field to which they have given their lives. Graduates of the School of World Mission will be qualified to serve effectively in many tasks to which missionaries and national church leaders are assigned. They will include evangelists and church planters, pastors, district superintendents, field directors, executive secretaries and faculty members in theological training schools at home and abroad.

The faculty of the School of World Mission seeks to accomplish its educational objectives by developing degree programs that combine academic integrity and professional training in the areas of Christian missions and cross-cultural ministries, and by developing models of extension education which will integrate research and field ministries. The study of mission embraces a vast body of knowledge and the educated missionary should see it *en toto*. In presenting this corpus of learning through lectures, courses of study and readings, two dangers are avoided: a frozen intellectual regimen removed from the fast-moving contemporary scene and a smorgasbord of "hot" transient emphases. Advanced education must be validated by advanced degrees in mission, yet the degree program must remain flexible enough to equip God's men and women to meet the rapidly changing conditions of the modern world.



Paul E. Pierson

By producing a body of literature that enables those in cross-cultural ministries to understand better the mission task.

The School of World Mission emphasizes research because mission faces a curious fact: knowledge of how churches grow is extremely limited. Though the discipling of nations is a chief and continuing goal of Christian mission, not much is known about how individuals and their societies are, in fact, disciplined. In most lands, some churches have broken through to great growth, but these instances are shut away in linguistic, geographic and denominational compartments. This vacuum in knowledge and training facilities handicaps the entire missionary enterprise.

To meet this need, therefore, the School of World Mission and Institute of Church Growth emphasizes research in church growth as an integral part of the education process. The approach to higher education for missionaries places much emphasis on discovering and teaching new insights concerning the spread of churches.

By giving continuing leadership to missions and the Church Growth Movement by calling attention to the unfinished task of bringing men and women to a knowledge of Jesus Christ as Lord and Savior.

A center concerned with training leaders must itself be willing, where it can, to provide leadership by challenging the church to undertake the mission to which God has called it, and by providing mission agencies with a theology and strategy of mission. The faculty of the School of World Mission seeks to do this by advocating and conducting research, writing books, speaking at conferences and encouraging the formation of mission structures that meet the demands of the missionary movement in the world.

ADMISSION

General standards for admission to any of the three schools of Fuller Theological Seminary may be found on page 26 of this catalog.

The School of World Mission admits students to degree programs and to special courses designed for missionary candidates, missionaries and national church and mission leaders.

Those entering the Master of Arts program

(both cross-cultural studies and missiology) must normally hold an undergraduate degree (B.A. or equivalent). For the Master of Theology in missiology program, an additional degree in theology (B.D., M.Div. or equivalent degree) with a B standard of work is required. The Doctor of Missiology, the Doctor of Philosophy in intercultural studies and the Doctor of Philosophy in missiology programs require the M.A. or Th.M. in missiology (or their equivalent). In addition, all candidates entering a missiology degree program must give evidence of experience in significant cross-cultural communication of the Christian faith, demonstrated normally by fluency in a second language. A special provision is made for experienced mission executives who lack cross-cultural experience (see Special and Cooperative Programs).

Those coming for only one quarter are advised to come in the fall. The summer, fall and winter quarters offer core courses which are foundational to all degree programs. If one does not qualify for a degree program or does not have time to complete one, a Certificate of Achievement may be awarded.

A limited number of students may be admitted under one of the following classifications:

Limited Graduate Student: one who is qualified for regular admission but wants to take no more than five courses (20 units).

Unclassified Student: one who is academically qualified for admission, wants to take an unlimited number of courses, but does not want to pursue a degree program.

Special Student: one who does not meet the academic requirements for regular admission, unclassified or limited graduate student status.

Visiting Student: one who is currently enrolled as a student in good standing in the post-bachelor's level at another school, but wants to have transcript evidence of course work done at Fuller for transfer to another institution.

FACILITIES AND COSTS

The offices of the School of World Mission are located at Fuller Theological Seminary, 135 North Oakland Avenue, in downtown Pasadena, California. In common with the Seminary's other two schools, it uses the classrooms, bookstore, refectory and the McAlister Library with its more than 167,000 volumes on theology, psychology, missiology and related disciplines.

Approximately 400 apartments owned or managed by the Seminary provide single, married and family housing. In some nearby communities such as Glendale and Altadena, apartments available to missionaries on furlough provide suitable living quarters at reasonable cost. Furnished apartments or houses in the Pasadena area are

available at commercial rates.

The Seminary refectory provides meals at reasonable cost. For those not covered by health insurance by their own churches or mission boards, accident, sickness and hospital insurance is available through the Seminary.

Further information regarding costs is given on page 27 of this catalog. Any student needing financial assistance may apply to the dean of the School of World Mission, stating his or her situation.

Research and Tuition Fellowships

Several research and tuition fellowships are available to students in the School of World Mission. It is expected that the board or church under which one serves will contribute to tuition and living expenses. Occasionally research fellowships are granted to doctoral candidates who find they must enlarge their data base by additional field research after completing their first year of study at the Seminary.

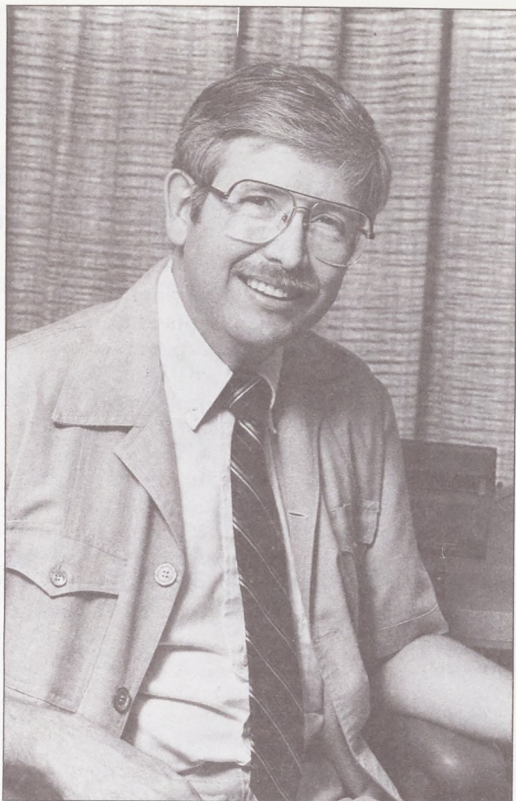
Applications for all fellowships should be made to the Office of the Dean by March 1, preceding matriculation.

DEGREE PROGRAMS

The School of World Mission offers degrees to pre-field missionaries in cross-cultural studies, and missiology degrees to missionaries and church and mission leaders who have had at least three years of field experience in a cross-cultural Christian ministry. This experience is generally validated by the acquisition and use of a second language in the communication of the Christian faith. National church leaders qualify through demonstrating their facility in English and evidencing an evangelistic thrust in their ministry. On occasion and subject to faculty review, transfer credit is given for graduate work done in other institutions. To be acceptable, such work must conform to the standards of the Association of Theological Schools and be related to the study of missiology.

Master of Arts in Cross-Cultural Studies

This two-year program is designed to prepare students for ministry in cross-cultural situations. It provides a foundation for involvement in mission through biblical, historical and theological studies



Edgar J. Elliston



Betty Sue Brewster

as well as through the social and behavioral sciences which are basic to the task of mission. Combining the resources of the School of World Mission and the School of Theology, this degree program provides special preparation for future missionaries, people in a variety of professions who hope to share their faith cross-culturally, and those who anticipate ministries in the United States among ethnic groups different from their own.

Admission to this degree program requires the B.A. degree from an accredited institution. The curriculum for the Master of Arts in cross-cultural studies consists of 24 courses (96 units), divided evenly between the School of World Mission and the School of Theology, as follows:

School of World Mission (12 courses):

- Theology of Mission (2)
- Anthropology (2)
- Evangelism and Church Growth (2)
- Language and Communication (2)
- Religions (1)
- History of the Expansion of Christianity (1)
- or
- Leadership (1)
- Electives (2)

School of Theology (12 courses):

- Old Testament (2)
- New Testament (2)
- Church History (2)
- Theology and Ethics (2)
- Ministry (1)
- Electives (3)

The student may elect to acquire a specialization within the Master of Arts in cross-cultural studies. This option requires nine theology courses, nine missiology courses and six courses in the area of specialization. Currently specializations in church planting, Asian studies, Bible translation, Islamic studies, anthropology, community development, Christian formation and discipleship, and family studies have been designed. Other specializations may be arranged according to individual needs and interests. Provision is made for field research and internships with credit.

Master of Arts in Missiology

The Master of Arts in missiology is designed to

meet the need for mid-career training in missiology on the part of Western missionaries and Third World church and mission leaders. Students seeking admission to the M.A. in missiology program must have an accredited B.A. or its equivalent, have completed three years of cross-cultural ministry and have mastered a field language.

The M.A. in missiology requires 24 courses (96 quarter units) beyond the B.A., including:

1. A minimum of 12 courses (48 units) in missiology, which must include five core courses in preparation for the general examinations; the remaining seven courses (28 units) are electives in missiology designed to meet the student's specific goals.

2. A minimum of five courses (20 units) of biblical studies, theology and church history.

3. A maximum of seven courses (28 units) of general electives, which may include graduate courses in fields related to either missiology or theology.

This program normally involves two years of study. A minimum of one year in residence is normally required. In addition, the candidate must pass the general examinations. Normally the M.A. in missiology is a non-thesis degree. However, a student may petition to do a thesis or project as a part of this program.

Master of Theology in Missiology

The Th.M. in missiology is designed to help field missionaries and international church leaders acquire fundamental competence in the field of missiology. Students seeking admission to the Th.M. in missiology program must have the M.Div., B.D. or equivalent degree from an accredited institution, have completed three years of cross-cultural ministry and have mastered a field language.

The Th.M. in missiology requires 10 courses (40 units) of graduate studies in missiology, and a thesis (8 units), all of which must be completed in residence. The coursework includes five core courses in preparation for the general exams; the balance is made up of electives that should be selected to meet the specific goals of the student.

Master of Theology in Chinese Ministry and Mission

The School of World Mission offers a four-year program specifically designed for those who aspire to minister to the North American Chinese church. This program consists of 48 courses (192 quarter units), including the M.Div. degree or M.Div. equivalence and a thesis. Combining the resources of the School of Theology and the School of World Mission, the curriculum emphasizes solid biblical and theological foundations, bi-

cultural perspective, contextualized ministry, holistic discipleship training, and supervised internship.

Doctor of Missiology

The Doctor of Missiology is the highest level of professional certification in the field of missiology. It is open to qualified and experienced leaders in Christian missions and international church affairs.

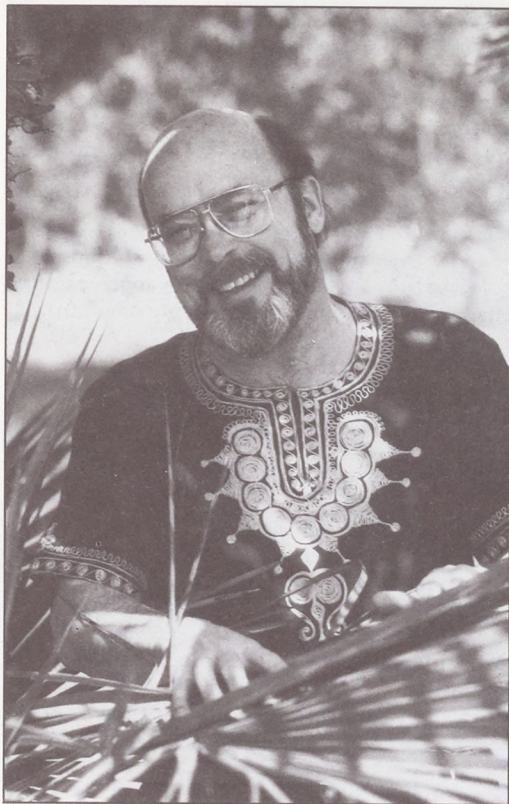
Applicants must be enrolled in or have completed the Th.M. or M.A. program of the School of World Mission (with a 3.3 grade point average), passed the general examinations with honors, completed three years of cross-cultural ministry and mastered a field language, and demonstrated research and writing competence. Applicants are expected to have a graduate level understanding of English. The faculty reserves the right to require language proficiency examinations of any applicant.

The professional doctorate in missiology requires a minimum of 10 courses (40 units) in missiology beyond the M.A. or Th.M. in missiology and a dissertation (8 units) that makes a significant contribution to missiological practice. Candidates must complete advanced studies in three major and two minor fields of study with a minimum grade point average of 3.3, and pass comprehensive examinations. Students transferring credit from other institutions must complete a minimum of 64 units and the dissertation at the School of World Mission. Students admitted with an M.A. must complete the M.Div. equivalency (defined as a minimum of 64 units of graduate level theological coursework which fulfills the core requirements in biblical studies, church history and theology). Candidates for whom English is a second language are encouraged to write their dissertations in their own language. In such cases summaries in English are required.

Doctor of Philosophy in Intercultural Studies

The Ph.D. in intercultural studies represents the highest level of academic certification in the field of missiology. It is an academic degree designed to contribute to the development of missiological scholarship and to prepare experienced Christian leaders for teaching missiology on the university and graduate levels.

Applicants must have completed or be enrolled in the Th.M. or M.A. program of the School of World Mission (with a 3.5 grade point average),



Dean S. Gilliland



Charles H. Kraft

passed the general examinations with honors, completed three years of cross-cultural ministry and mastered a field language, and demonstrated research and writing competence. Applicants are expected to have a graduate level understanding of English. The faculty reserves the right to require language proficiency examinations of any applicant.

The academic doctorate in intercultural studies requires 56 units in missiology above the M.A. or Th.M. in missiology, and a dissertation (8 units) that makes a significant contribution to the field of missiology. Candidates must complete advanced studies in two major and two minor areas of specialization with a 3.5 grade point average, and pass comprehensive examinations. Students transferring credit from other institutions must complete 76 units and the dissertation at the School of World Mission. Students admitted with the M.A. must complete M.Div. equivalency requirements (defined as a minimum of 64 units of graduate theological coursework which fulfills the core requirements in biblical studies, church history and theology). Candidates must demonstrate oral fluency in a field language, competence in one or more research language and/or other research skills (such as statistics), and teaching ability.

Doctor of Philosophy in Missiology

The Ph.D. in missiology represents the highest level of academic certification in the field of missiology, and is offered jointly by the School of World Mission and the School of Theology.

Applicants must be enrolled in or have completed the Th.M. degree of the School of World Mission (with a 3.5 GPA), passed the general examinations with honors, completed three years of cross-cultural ministry and mastered a field language, and demonstrated research and writing competence. Applicants must have a graduate level understanding of English. The faculty reserves the right to require language proficiency examinations of any applicant.

The academic doctorate in missiology requires 40 units in missiology and 32 units in theology beyond the Th.M. in missiology, with a 3.5 grade point average, and a dissertation (8 units) that makes a significant contribution to the field of missiology. Candidates must complete a major in the School of World Mission (consisting of five 8-unit tutorials), two minors in the School of Theology (two 8-unit seminars each), and comprehensive examinations. They must demonstrate proficiency in Greek, Hebrew, a field language and a research language, and in teaching.

SPECIAL AND COOPERATIVE PROGRAMS

In the School of World Mission, a number of special institutes, programs and cooperative relationships have been developed which seek to make the resources of missiological education more available to field missionaries and national church or mission leaders, and to gather educational resources to focus on specific needs of churches, missions and those preparing to serve them.

Cross-Cultural Studies Program

The Cross-Cultural Studies Program is designed to prepare men and women for ministry in cross-cultural situations. This program combines the resources of the School of World Mission and the School of Theology to provide a foundation for involvement in mission through biblical, historical and theological studies as well as through the social and behavioral sciences. It provides special preparation for future missionaries, people in a variety of professions who hope to share their faith cross-culturally, and those who anticipate ministries in the United States among ethnic groups different from their own. A student may earn the Master of Arts in Cross-Cultural Studies from the School of World Mission, or the Master of Divinity degree, with a concentration in cross-cultural studies, from the School of Theology.

Concentration in Bible Translation

A special concentration in Bible translation is offered within the Ph.D. program in intercultural studies. This program combines the resources of the School of World Mission, the School of Theology, and secular universities to equip students in biblical languages and exegesis, linguistics, translation theory, anthropology, missiology and communication theory.

A cooperative arrangement has been made with the University of Texas at Arlington (UTA) which allows for transfer of units between the two schools so long as they are applied to the translation emphasis and students abide by the catalog requirements of the institution which grants the degree. This arrangement may also be applied to a cooperative program between the University of Texas at Arlington and the Summer Institute of Linguistics leading to an M.A. in linguistics from UTA.

Chinese Studies and Evangelization Program

The School of World Mission offers a core curricu-

lum in Chinese studies as an option in all its degree programs. This is designed for those who will minister in North American Chinese churches as well as those called to serve among the Chinese of the Diaspora in Asia and elsewhere. Both resident and adjunct faculty will teach courses on the interaction of the Christian faith and Chinese history and culture. Open to both Chinese and non-Chinese, the program will train pastors and missiologists and thus seek to further the evangelization of this vigorous people who constitute one-fourth of humanity.

In-Service Program

The School of World Mission In-Service Program (ISP) enables missionaries, national church leaders, professors of mission, and staff persons in mission organizations responsible for supervising and training peoples for cross-cultural ministries to begin graduate studies in missiology before coming to the Pasadena campus and/or to continue their studies after they leave campus. Those wishing to start a program in missiology may take the five core courses (a total of 20 units) in extension study through this program. These core courses, as listed under Core Curriculum and General Examinations, are required in each degree program. Admission requirements for the In-Service Program are the same as for the regular degree-programs. Students lacking the academic qualifications but who have at least three years of significant cross-cultural experience may take courses as special students.

Tuition payment must be submitted at the time of registration. A course syllabus (outline and assignments) and textbooks are sent to students upon receipt of the tuition payment. Class lectures (recorded on compact cassette tapes or in duplicated notes) are also provided. Completed assignments are returned to the director of the In-Service Program for evaluation by a professor. Upon the completion of the ISP course, a grade is recorded on the student's transcript. A course registration is valid for one year (i.e. the assignments must be completed within one year from the time of registration).

Program for Mission Executives

This special program enables mission executives who have never lived in a second culture long enough to meet the regular School of World Mission requirements for cross-cultural experience to study missiology at Fuller. People who have been professionally involved in mission administration for a minimum of seven years are now eligible for acceptance into the missiology degree programs without this cross-cultural experience, as long as



Paul G. Hiebert

all other admission requirements are met. Busy executives are encouraged to take advantage of the two-week courses taught throughout the summer as well as during the other three quarters.

School of World Mission Summer Sessions

Missiological study is designed not only for missionaries, but for international church leaders, mission executives and pastors, and those preparing for various cross-cultural ministries as well. Many of these people have only limited time available for study.

In order to facilitate missiological study for those with limited time and other special needs, the School of World Mission Summer Sessions were established, offering two-week intensive courses in specialized areas of study throughout the summer.

Summer sessions are taught by top-level professional educators who have practical mission experience. Each course seeks to provide greater understanding of and better preparation for the task of cross-cultural evangelism and ministry.

Special sessions include a module of language

and culture learning and a module of Islamic studies.

Charles E. Fuller Institute for Evangelism and Church Growth

In 1980, Fuller Theological Seminary joined with the Fuller Evangelistic Association in the establishment of The Charles E. Fuller Institute for Evangelism and Church Growth. This partnership provides special training, research and service to the churches of North America in the areas of church growth diagnosis, consultation and planning.

Conferences, seminars and workshops are held each year in Pasadena and other locations across the country. Since 1983, over 3,000 denominational executives, pastors, and lay leaders have attended seminars on "How to Plant a Church." Other popular seminars include "How to Break the 200 Barrier," "How to Lead and Manage the Local Church," "How to Build and Manage the Staff of Your Church," and "Church Growth and the Third Wave." Speakers are drawn from Fuller Seminary faculty, CEFI personnel, and practicing pastors.

Students in the Seminary may make special arrangements to include many of the Institute events in independent study courses for academic credit. Continuing Education Units may be earned by anyone (in place of academic credit). See the Continuing and Extended Education section of this catalog for information on Continuing Education Units.

Other services of the Charles E. Fuller Institute include personalized analysis and consultation for churches, custom-designed church growth training modules, and publication and distribution of church growth resources.

CURRICULUM

In a wider sense, the SWM curriculum consists of a combination of course work, reading and directed research tailored to fit an individual's problems and opportunities. In a narrower sense, it consists of courses of study which develop a part of one of the following branches of learning which together make up the discipline of missiology:

Theory and theology of mission (MT)

The Christian mission vis-a-vis non-Christian religions (MR)

Anthropology, language learning, communication and sociology (MB)

History of missions and church expansion (MH)

Church growth foundations and case studies (MC)

Leadership selection and training (ML)

Ministry (MM)

Scripture translation (MS)

Great emphasis is placed on reading in all programs. Students at the graduate level are expected to glean the essence of many contributions to mission through books and other library and archival materials. The function of the professor is to guide, stimulate and provide supplementary summaries of knowledge particularly germane to the situation in one's field of service. SWM students come from such varied segments of the world's vast population that only through wide reading in their field can they become truly educated.

Core Curriculum and General Examinations

The degree programs of the School of World Mission are based on training in the central theories and methods of six major fields of missiology: theology of mission, historical development of Christian mission, church growth, anthropology, phen-

omenology and institutions of folk religions, and leadership. Students will normally meet these requirements by completing the following three core courses:

MB 520 Anthropology

MC 520 Foundations of Church Growth

MT 520 Biblical Theology of Mission

and by selecting two of the following three core courses:

MH 520 The Historical Development of the Christian Movement

ML 520 Foundations of Leadership

MR 520 Phenomenology and Institutions of Folk Religions

The general examinations are designed to measure the student's mastery in each of the above fields of missiology.

COURSES OF STUDY

In any given quarter, courses will be offered from among the following, depending on the availability of faculty and the composition of the student body. Course offerings and course descriptions are subject to change through normal academic processes.

The courses are numbered according to the following guidelines:

MB Behavioral Sciences

MC Church Growth

MH Mission History

ML Leadership Training

MM Ministry

MR Religions

MS Scripture Translation

MT Mission Theology

The 500-level courses are for students in the M.A. programs, and are open to students in any program, with the exception of the 520's (core courses) which may be limited by the professor to those in the M.A. in Missiology program. Courses listed at the 500 level may be taken at the 600 or 700 level with the approval of the professor. Students in the Th.M. in Missiology program register for courses at the 600 level. The 700-level courses are for students in the Doctor of Missiology program. The 800-level courses are for Ph.D. students only.

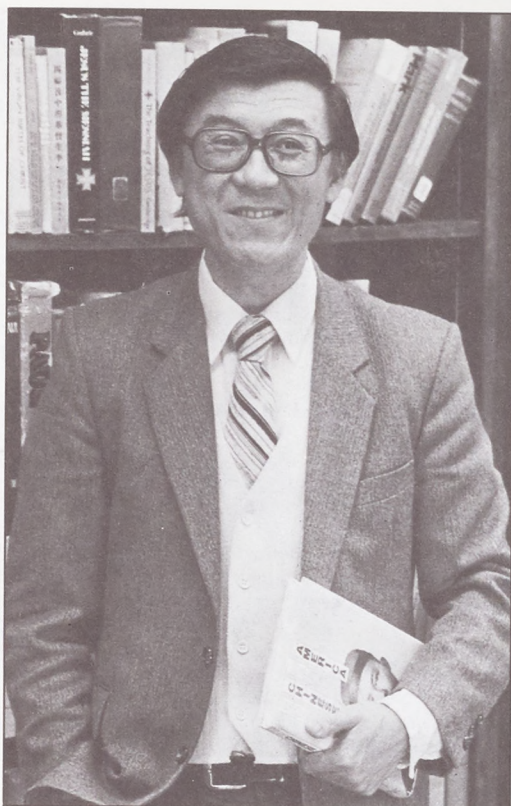
School of World Mission Faculty

Donald A. McGavran, Professor Emeritus of Church Growth and South Asian Studies

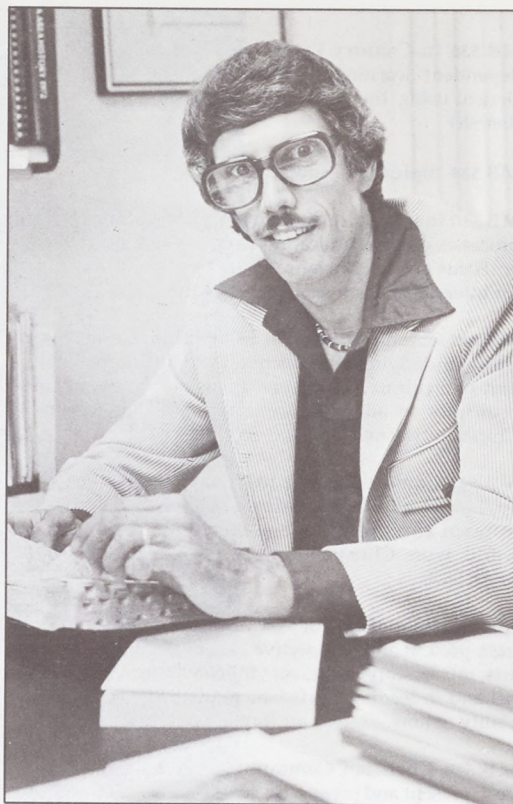
Arthur F. Glasser, Senior Professor of Theology and East Asian Studies

Lawrence DenBesten, Professor of Medicine and Missiology

Paul G. Hiebert, Professor of Anthropology and South Asian Studies



Tan Che-Bin



R. Daniel Shaw

Charles H. Kraft, Professor of Anthropology and Intercultural Communication

C. Peter Wagner, Donald A. McGavran Professor of Church Growth

Paul E. Pierson, Associate Professor of History and Latin American Studies

Dean S. Gilliland, Associate Professor of Contextualized Theology and African Studies

Tan Che Bin, Associate Professor of Chinese Studies

J. Robert Clinton, Assistant Professor of Extension and Leadership Training

Edgar J. Elliston, Assistant Professor of Leadership Selection and Training

Eddie Gibbs, Assistant Professor of Church Growth

R. Daniel Shaw, Assistant Professor of Bible Translation and Oceanic Studies

J. Dudley Woodberry, Assistant Professor of Islamic Studies

Betty Sue Brewster, Part-time Assistant Professor of Language and Culture Learning

Behavioral Sciences (MB)

MB 500 Cultural Anthropology in Christian Perspec-

tive. Christian approach to the basic concepts of anthropology, with illustrations and applications developed from American culture, non-Western cultures and the cultures of the Bible. *Shaw*

MB 520 Anthropology. Introduction to cultural anthropology with special attention to the application of an anthropological perspective to Christian mission. Core Course. *Kraft, Shaw*

MB 525 World View and World View Change. Study of the nature and functions of world view and the dynamics of world view change. Special attention to Christian transformational change in world view. *Kraft, Hiebert*

MB 530 Language/Culture Learning and Mission. Skills are developed in language/culture learning techniques and in phonetics. Lectures and discussion focus on principles and perspectives for successful learning. Field work gives opportunity to test and refine skills. *Brewster*

MB 531 Analysis for the Language Learner. A study of principles and procedures for analyzing the sound system (phonemics) and the structures (morphology and syntax) of languages, and their practical application in developing a strategy for language learning and ministry. *Brewster*

MB 535 In-Country Language/Culture Learning. Independent learning in a language of the student's choice, using the learning cycle approach of MB530. *Brewster*

MB 539 Topics in Linguistics. *Brewster*

MB 540 Intercultural Communications. Principles and processes of communicating from one culture to another. Focus on the relevance of incarnation as the model for intercultural communication of the gospel. *Kraft*

MB 541 Communication of Innovation. Study of principles underlying the effective introduction of innovation in a culture/subculture. Focus on the use of these principles to advocate acceptance of and growth in Christianity. *Kraft, Gibbs*

MB 542 Communicating to Non-Literates. Study and application of principles of intercultural communication to reach effectively the non-literate 70 percent of the world with Christian messages. *Prerequisite MB540.* *Kraft, Shaw*

MB 543 Role of Ethnic Art in Mission. Survey of the past, present and prospective uses of graphic and plastic arts, music, storytelling, etc., in communicating the Gospel and in leading Christians to maturity. Focus on usability of non-Western art forms. *Kraft*

MB 544 Christian Communication Through Music. Past, present and prospective uses of music in communicating the Gospel, in Christian worship and as a means of instruction in Christian life and belief. Focus on receptor-oriented use of music cross-culturally. *Kraft*

MB 545 Communicating the Gospel. God has demonstrated in the Scriptures that he knows how to communicate. This course works at the interface between that communicational demonstration of God and the understandings of contemporary communication theory to point to ways in which we can apply the insights derived from both to follow God's communicational example. *Kraft, Sogaard*

MB 546 Communications Strategy. The evangelistic process is one of communication. This course will provide an understanding of an integrated and comprehensive communications strategy for Christian mission. Emphasis will be on planning models and application of models in the student's own place of ministry. *Sogaard*

MB 547 Communications Media. Study of media, media limitations and possibilities, and multi-media applications. Development of basic skills that will make strategy decisions possible. *Sogaard*

MB 548 Communications Research. Study of communication research tools. Emphasis on the methodology of survey research design, construction of questionnaires, data interpretation and the application of research data in strategy decisions. *Sogaard*

MB 549 Topics in Communication. Various courses and seminars such as communication via folklore, cassettes, literature, mass media, etc. *Kraft*

MB 560 Research Methods. Designed to equip those working cross-culturally to discern and describe the structures of society and church. Techniques of inter-

viewing, observing and documenting. *Hiebert*

MB 561 Introduction to Research Design. An introduction to research design with particular emphasis on producing a thesis/dissertation proposal. Attention will be given to each of the major components of a thesis (problem, review of the literature, methodology, findings and conclusions). *Elliston*

MB 571 Urban Anthropology and Church Planting. Cross-cultural studies of urban and industrial areas. Consideration of religious, economic and sociological factors including possibilities for church planting. *Hiebert*

MB 572 Practicum in Urban Anthropology. *Hiebert/Tink*

MB 576 Incarnation and Mission Among the World's Urban Poor. The principles of self-denial, sacrifice and service in order to bring the Kingdom of God and justice to the poor, and to gain intimacy with the Lord, will be studied. Participants will engage in practical experience projects and activities among the poor in Tijuana, Mexico.

MB 581 Melanesian Area Study. Survey of Melanesian culture, with emphasis on basic cultural history, including mission influences, cultural felt needs, world view, and culture change. *Shaw*

MB 582 Discovering Methods in World View. This course teaches various semantic-based analyses designed to help students develop an understanding of world view. This understanding is then applied to developing a contextualized Christianity. *Shaw*

MB 590 Project/Thesis (M.A.). Guidance provided to those involved in projects/theses. Special attention paid to problems assigned by church or mission.

MB 591 Independent Study (M.A.). Reading, reporting and discussion, under faculty supervision, on topics of special interest or student weakness.

MB 595 Topics in Anthropology. Courses in topics such as educational anthropology, the application of a particular anthropological theory to missiological understanding, culture change, etc. *Kraft, Hiebert, Shaw*

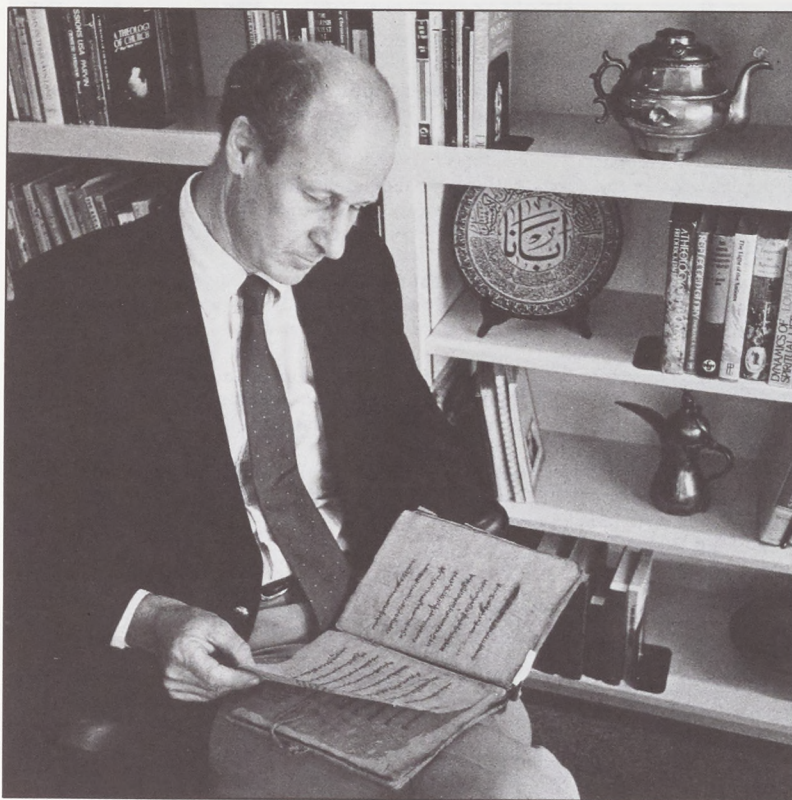
MB 690 Thesis (Th.M.). Guidance provided to those writing theses. Special attention paid to problems assigned by church or mission.

MB 691 Independent Study (Th.M.). Reading, reporting and discussion, under faculty supervision, on topics of special interest or student weakness.

MB 700 Advanced Seminar in Mission Anthropology. Specific topics of relevance to D.Miss. candidates preparing theses in an anthropological area.

MB 720 Theory of Anthropology. Historical development of anthropological theory as it relates to missiological principles and techniques in cross-cultural religious processes, natural and directed. *Hiebert, Kraft*

MB 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology students engaged in writing dissertations.



J. Dudley Woodberry

MB 791 Independent Study. Reading, reporting and discussion at the Doctor of Missiology level, under faculty supervision, on topics of special interest or student weakness.

MB 800 Tutorial in Behavioral Sciences. Investigation under faculty supervision of topics related to the program and/or dissertation of Ph.D. candidates.

MB 801 Methods in Behavioral Sciences. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. candidates.

MB 890 Dissertation (Ph.D.). Guidance provided to Ph.D. students engaged in writing dissertations.

Church Growth (MC)

MC 500 Introduction to Church Growth and World Evangelization. Basic principles and procedures of church growth as developed in Donald McGavran's *Understanding Church Growth* and applied to present-day missiology. Designed for those without cross-cultural ministry experience. *Gibbs*

MC 501 Techniques of Planting New Churches. A basic orientation to the biblical, theological, sociological

and practical dimensions of starting new churches, primarily focused on the United States. Considerable field research is required. *Wagner*

MC 503 Models and Case Studies in Church Planting. An independent library research course for the Cross Cultural Studies Program concentration in church planting. *Prerequisite: MC501. Wagner*

MC 504 Field Research in Church Planting. Field experience in interface with newly-planted churches and their staffs in the Los Angeles area for the Cross-Cultural Studies Program concentration in church planting. *Prerequisite: MC501. Wagner*

MC 505 The World Christian and Missions Today. For students preparing for pastoral ministry, missionary candidates and international students who wish to see the program of missions in both the local and international contexts. *Gibbs*

MC 520 Foundations of Church Growth. Basic principles and procedures of church growth as developed in Donald McGavran's *Understanding Church Growth* and applied to present-day missiology. Designed for the person with cross-cultural experience. Core course. *Wagner*

MC 521 Strategies of Church Growth. Methods of thinking through evangelistic strategy planning for in-

creased effectiveness on the field. Emphasis on spiritual gifts, culture, congregational and mission structures, goal setting and basic biblical principles. *Prerequisite:* MC520. *Wagner*

MC 522 Advanced Church Growth. Contemporary issues in church growth and their implications for theology, ethics, missiology, church planting and field practice. Emphasis on communicating church growth principles to peers. *Prerequisite:* MC520 *Wagner*

MC 530 Theology of Church Growth. A treatment of the biblical and theological presuppositions of the Church Growth Movement, including the issues raised by critics. Theological implications affecting world evangelization are discussed. *Gibbs*

MC 532 Evangelizing Nominal Christians. Nominality is defined, its extent and progress recognized, and approaches to deal with the problem are discussed. Nominality is considered with regard to the individual's personal relationship with God, the institutional church, and the impact of the secular world. *Gibbs*

MC 533 Applied Church Growth. A wide-ranging course which explores the practical application of church growth principles and strategic insights. It shows how to treat church ailments, strengthen vital signs, plan for growth, develop growth-enabling structures, manage time, resolve conflict, start from small beginnings, and effectively incorporate first-timers and new believers. *Gibbs*

MC 550 The Ministry of Healing in World Evangelization. The role of supernatural power, healing, signs and wonders, and the miraculous in missiological perspective. Includes field experience in nearby churches with healing ministries. *Wagner/Kraft*

MC 590 Project/Thesis (M.A.). Guidance provided to those involved in projects/theses. Special attention paid to problems assigned by churches or mission organizations.

MC 591 Independent Study (M.A.). Reading, reporting and discussion on church growth at the M.A. level, under faculty supervision.

MC 595 Topics in Church Growth. At the discretion of the professor, current issues in the field of church growth not included in other courses are presented, discussed, and researched. Not offered every year. *Prerequisite:* MC500 or MC520. *Wagner/Gibbs*

MC 596 Current Issues in Church Growth. A fresh look at topics relating to church growth theory and practice. Special emphasis is given to implementation of effective evangelism in the local church setting. *Gibbs*

MC 690 Thesis (Th.M.). Guidance provided to those writing theses. Special attention paid to problems assigned by churches or mission organizations.

MC 691 Independent Study (Th.M.). Reading, reporting and discussion on church growth at the Th.M. level, under faculty supervision.

MC 700 Advanced Seminar in Church Growth. Doctoral level discussions of topics pertinent to the interests of students with cross-cultural field experience. *Prereq-*

quisite: MC520. Not offered every year.

MC 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology students engaged in writing dissertations.

MC 791 Independent Study. Reading, reporting and discussion on church growth at the Doctor of Missiology level, under supervision.

MC 800 Tutorial in Church Growth. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. candidates.

MC 801 Methods in Church Growth. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. candidates.

MC 890 Dissertation (Ph.D.). Guidance provided to Ph.D. students engaged in writing dissertations.

Mission History (MH)

MH 520 The Historical Development of the Christian Movement. An analysis of the dynamics of growth of the Christian movement from the apostolic age to the present, including prospects by A.D. 2000. Special attention given to various types of mission structures. Core course. *Pierson*

MH 521 History of Evangelical Awakenings. Detailed study of the revivals and awakenings in both Western and non-Western countries which have been the dynamic behind much missionary expansion and social improvement. *Orr*

MH 522 The Church in Hostile Environments. A study of the emergence and evolution of Marxist totalitarianism with particular reference to the various types of challenges it currently poses to the mission of the church worldwide. *Glasser*

MH 535 The Church and its Mission in Europe. A survey of the current European religious scene. Major developments in the Catholic, Protestant and Orthodox Churches will be considered from an evangelical and ecumenical perspective. Special attention will be given to missionary theory and practice in the light of European spiritual conditions, "church-state" questions and new trends in the making.

MH 540 The Church and its Mission in Latin America. The history of the church—Roman Catholic, Protestant and Pentecostal—in Latin America, from the colonial period to the present, and its interaction with society. Prospects and issues for the future. *Pierson*

MH 550 Church and Mission in West Africa. A study of the historical, cultural and missional factors which determine the character of churches in (Anglophone) West Africa, with special reference to church growth. *Gilliland*

MH 560 History of Western Missions in China. A study of those elements of abiding validity to the worldwide church arising from a critical study of the long



J. Robert Clinton

record of western Christian efforts to plant the church in China. *Glasser*

MH 561 The Gospel in Chinese. Critical examination of efforts to present the gospel message in terms of the Chinese environment since the Nestorian period and application of insights to the contemporary challenge of evangelizing the Chinese. *Covell, Yu*

MH 562 Introduction to Chinese Studies. This course is designed to expose students in an overall manner to the many complex issues concerning Chinese world development, thus enabling the students to cultivate a broad framework of understanding of Christian ministries among the Chinese. *Tan*

MH 563 History of the Chinese Church. The development of the Christian church in China since the Tang dynasty, with particular attention to the Protestant church, 1840 to 1949. *Tan*

MH 564 The Church in China since 1949. A study of the Chinese church under the Communist regime up to the present time: historical development, issues and growth of the church. *Chao*

MH 570 Church and Mission in South Asia. An analysis of church and mission in the South Asian context. Special emphasis will be given to contemporary factors related to the spread of Christianity in the subcontinent.

MH 580 The Chinese Experience in North America. A study of the historical and contemporary experience of the ethnic Chinese in North America and the development of the Chinese Church in this continent. *Wong*

MH 581 Chinese Church Growth in the Diaspora. The development of the Chinese Church in the Diaspora, with particular attention given to Taiwan, Hong Kong, Thailand, Singapore and Malaysia. *Law*

MH 590 Project/Thesis (M.A.). Guidance provided to those involved in projects/theses. Special attention paid to problems assigned by church or mission.

MH 591 Independent Study (M.A.). Reading, reporting and discussion on historical topics at the M.A. level, under faculty supervision.

MH 595 Topics in Mission History. Courses in topics such as history of missions to native Americans or history of the Roman Catholic missions.

MH 690 Project/Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MH 691 Independent Study (Th.M.). Reading, reporting and discussion on historical topics at the Th.M. level, under faculty supervision.

MH 700 Advanced Seminar in Mission History. Specific topics of relevance to Doctor of Missiology candidates preparing dissertations in historical areas.

MH 701 Advanced Seminar: Issues in the Chinese Church. Presentation of papers by the students on issues related to the Chinese church, followed by group discussions. *Prerequisite:* MH560 or MH563. *Tan*

MH 702 Advanced Seminar: Contemporary Issues in North American Chinese Churches. Discussion of topics pertinent to the interests of the students. *Prerequisite:* MH580. *Tan*

MH 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology students engaged in writing dissertations.

MH 791 Independent Study. Reading, reporting and discussion on historical topics at the Doctor of Missiology level, under supervision.

MH 800 Tutorial in Mission History. Investigation, under supervision, of topics related to the program and/or dissertation of Ph.D. candidates.

MH 801 Methods in Mission History. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. candidates.

MH 890 Dissertation (Ph.D.). Guidance provided to Ph.D. students engaged in writing dissertations.

Leadership Training (ML)

ML 500 Introduction to Leadership. Fundamentals of leadership theory, dealing with the history of leadership, theology of leadership, leadership styles, leadership emergence patterns, and an overview of leadership patterns. Core course for M.A. and M.Div. in cross-cultural studies. *Elliston, Clinton*

ML 501 Basic Leadership Emergence Patterns. A study of leadership selection processes, including development phases, process items, sphere of influence, spiritual authority, and leadership principles. Focuses on a biblical case study and missionary case study to illustrate theory. *Clinton*

ML 502 Introduction to Leadership Training. Overview of training models with particular emphasis on nonformal and informal models and training which applies to types 1, 2, and 3. *Elliston, Clinton*

ML 503 Developing Spiritual Gifts. An in-depth study of the doctrine of spiritual gifts, with emphasis on personal identification of gift mix and the development of same. Also focuses on developing structures and functions which release gifts at levels 1 and 2. Points out responsibility for identifying, developing and releasing gifted people. Uses Holland's profile to suggest creation of structures through which gifts can operate. *Clinton, Elliston*

ML 520 Foundations of Leadership. A survey of leadership theory, including the history of leadership and con-

tributions from various disciplines (including sociology, anthropology, and management theory). Explores biblical perspectives on leadership, including such topics as styles, spiritual gifts, modeling, emergence patterns, and church structures. Core course. *Elliston, Clinton*

ML 521 Developing Leadership Gifts. An in-depth study of the doctrine of spiritual gifts, with an emphasis on leadership gifts (both directive and supportive). Points out responsibility for identifying, developing and releasing gifted people. Uses Holland's profile to suggest creation of structures through which gifts can operate. Suggests convergence as a major goal for level 4 and 5 leaders. *Clinton/Elliston*

ML 522 Adult Education in Cross-Cultural Perspective. An introduction to educational psychology with an emphasis on cross-cultural application of several major theories.

ML 523 Leadership Theory. A generic course dealing with selected aspects of leadership theory. When the course is taught in a given quarter, it will focus on a particular announced leadership topic.

ML 530 Leadership Emergence Patterns. Gives a biblical basis for the study of leadership selection processes. Identifies patterns such as time lines, development phases, process items, idealized time line, convergence, gift mix, sphere of influence, spiritual authority, and leadership principles, all in the context of study of actual biblical, historical and present-day leaders. *Clinton*

ML 531 Advanced Leadership Selection Process Studies. Allows for in-depth research and writing on a given leader or a comparative study of several leaders. *Prerequisite:* ML530.

ML 532 Research in Leadership Selection Theory. Allows for in-depth research on any specific topic of leadership selection process theory.

ML 533 Case Studies in Leadership Selection. May be offered in a given quarter with an announced emphasis, such as Chinese pastors and evangelists or Melanesian leaders.

ML 540 Leadership Training Models. An overview of leadership training which first focuses on the evaluation of training, using two major evaluation models as standards for evaluation. The course next categorizes 30-40 training models under three headings: formal, non-formal, and informal. Finally, various field training cases are analyzed using the perspectives that were introduced in the course. *Clinton, Elliston*

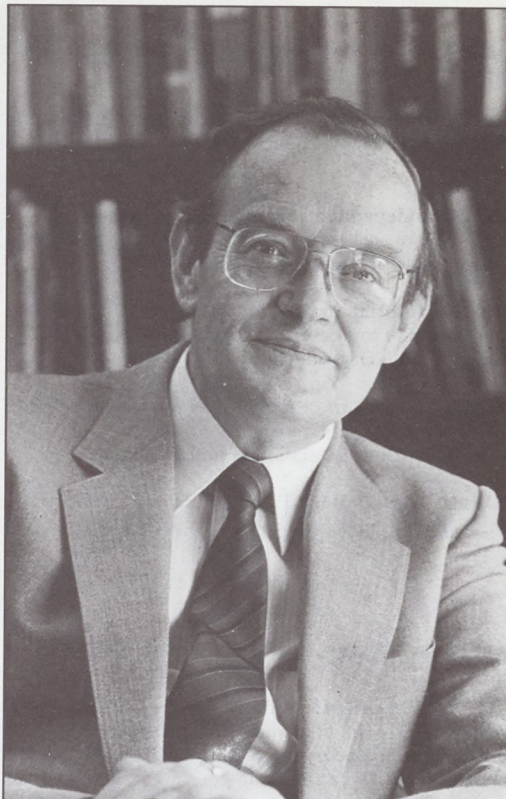
ML 541 Specific Training Models. A generic course dealing with selected major training models. When the course is taught in a given quarter, it will focus on a particular announced leadership training model.

ML 542 Designing Field Models. A seminar in which each participant designs a unique strategy training model for use in a specific field situation. The design is critiqued by the class. Participants are introduced to basic training consultant practice during the course. *Clinton, Elliston*

ML 543 Curriculum Design. A generic course applying curriculum design theory to various levels of training. *Elliston*



Arthur F. Glasser



Eddie Gibbs

ML 544 Materials Design. A generic course dealing with one of five major methodologies of preparing instructional materials: programmed instruction, information mapping, workbook design, textbooks for third-world situations, and materials for non-literates. When the course is taught in a given quarter, it will focus on one of these five approaches. *Clinton, Elliston, Harrison*

ML 550 Leadership and Development. A course which treats leadership issues which emerge in balancing evangelism and social ministries. Topics to be considered include biblical concepts, history of western development, Ward's development sequence and process, Yamamori's symbiotic model, the Lausanne Committee's development model, needs, planning, and evaluation. *Elliston*

ML 560 Change Dynamics. A course for executive and middle-level leadership of Christian organizations which explores change agent roles, organizational dynamics, and decision making processes. Introduces several change models as heuristic models for analyzing current change situations. *Clinton*

ML 561 Institutional Theory. A generic course for dealing with social organizational theory, political anthropology, and current management theory. When the course is taught in a given quarter it will focus on an announced topic in this area.

ML 570 Fundamentals of Leadership Research. A course which aims to treat three major areas of research: descriptive, leading to hypotheses about leadership; experimental, which tests these hypotheses; and evaluative, in which values are related to research methodologies to facilitate appropriate decision making. Also treats fundamentals of research logic and how they relate to curriculum design and leadership issues. *Elliston, Clinton*

ML 571 Specialized Leadership Research. A generic course which will specialize in such areas as research design, statistics, and the use of computers in research. When the course is taught in a given quarter it will focus on an announced specialized research topic.

ML 590 Project/Thesis (M.A.). Guidance provided to those involved in projects/theses. Special attention paid to problems assigned by church or mission.

ML 591 Independent Study (M.A.). Reading, reporting and discussion on leadership selection and training at the M.A. level, under faculty supervision.

ML 595 Topics in Leadership Selection and Training.

ML 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

ML 691 Independent Study (Th.M.). Reading, report-

ing and discussion on leadership selection and training at the Th.M. level, under faculty supervision.

ML 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology students engaged in writing dissertations.

ML 791 Independent Study. Reading, reporting and discussion on leadership selection and training at the Doctor of Missiology level, under supervision.

ML 800 Tutorial in Leadership. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. candidates.

ML 801 Methods in Leadership Training. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. candidates.

ML 890 Dissertation (Ph.D.). Guidance provided to Ph.D. students engaged in writing dissertations.

Ministry (MM)

MM 520 Ministry in the Chinese Church North America. Discussion of various forms of Christian ministry in the Chinese American context, as well as the searching out and appreciation of the emotional and experiential differences between seminary and church life and work, with field trip surveys and interviews included. *Wong*

MM 521 Chinese Community Life. Development of Christian spirituality both personally and corporately, in the communal setting of believers; examination of biblical data and cultural heritage, including interactions and discussions. *Prerequisite: MM 520 or MH 563. Tan/Chen*

MM 522 Pastoral Care in the Chinese Church. Treats the individual, marital and family problems confronting the pastors, with special attention to problems related to ethnic minority and Chinese familial setting. *S. Tan*

MM 524-527 Field Education. A four-year internship program, extending over three quarters each year, for the Th.M. in Chinese Ministry and Mission, including lectures and discussions. *Tan*

MM 540 Cross-Cultural Communication. Examination of various communication theories against the bi-cultural Chinese-American background. *Tan*

MM 541 Appreciating OBC and ABC Cultural Distinctives. A comparative analysis and study of the monocultural and multi-cultural roots of the OBC and ABC respectively, tracing these tracks as they developed along a spectrum due to the acculturation process in America. Seeks to understand the Chinese mindset as compared to the American mindset. *Wong*

MM 550 Preaching Today in the Chinese Church. Study and comparison of the art of OBC and ABC preaching, that is, the intuitive as compared to the inductive respectively. An assessment of the place and validity of both styles as it relates to the student's present,

particular audience. Focus on the important use of story form (saga), history, nature, and parables in Chinese hortatory preaching. *Ng*

MM 551 Exposition in Chinese Context. Exercises in expository preaching of biblical texts against the Chinese-American bi-cultural background. *Tan*

MM 581 North American Chinese Church Growth and Planting. Study of representative Chinese churches as to their formation, growth and present situation, as well as application of principles of church growth and planting in the Chinese-American context. *Liu*

Religions (MR)

MR 520 Phenomenology and Institutions of Folk Religions. A study of the animistic world view and phenomenology of experience, its bearing on the advocacy of the acceptance or rejection of the Gospel. Christian evangelism in confrontation with animism. Core course. *Hiebert, Kraft, Shaw*

MR 530 Judaism and Christianity. A study of Judaism as a religious faith in relation to Christianity and to the total Jewish experience including the development of Jewish culture from the destruction of the second temple to the present. *Glasser, Glaser*

MR 541 Indian Religions and Contemporary Cults. A systematic presentation of both philosophic and popular Hinduism and Buddhism. The relationship of their doctrinal bases and social structures to contemporary cults, and the interrelation with Christianity. *Athyal*

MR 542 Hinduism, Buddhism and Christianity. An analysis of the fundamental presuppositions and the various schools of thought within Hinduism and Buddhism from both an historical and contemporary perspective. *Hiebert*

MR 550 Introduction to Islam. An overview of Muslim faith and practice, with special attention to comparisons with Christianity, varieties of expression, and their implication for Christian witness. *Woodberry*

MR 551 Muslim Evangelism. Principles and procedures of Muslim evangelism with emphasis on cross-cultural communication and contextualization of the gospel. *Woodberry*

MR 552 History of the Muslim-Christian Encounter. The major developments in polemics between Muslims and Christians from the eighth century to the present; interaction in writings between Muslim and Christian scholars and attitudes which underlie the Christian mission to Muslims. *Gilliland*

MR 553 Area Studies in Islam and Christianity. The historical issues bearing on Muslim-Christian interaction, problems of communicating the gospel and in understanding muslim peoples in the Middle East, the Indian subcontinent (including Afghanistan), West Africa, East Africa and specific people groups in various parts of the world. *Gilliland, Woodberry*

MR 554 Church Planting in Muslim Contexts. Deals



C. Peter Wagner

with material from the call of the church planter to the emergence of the church. Covers the practical problems and salient theological issues that arise as the gospel comes into contact with Muslim societies. *Woodberry*

MR 555 Folk Islam. This course first studies the roots of Islamic animism and its relation to other religions, following which biblical issues are raised with special attention to the role of the power encounter. *Woodberry*

MR 556 Current Trends in Islam. The crosscurrents shaping the Islamic revival today and their missiological implications. *Woodberry*

MR 557 Women in Islam. The identity and role of women in historic and contemporary Islam as revealed by the Qu'ran and Hadith and through society, covering various cultural contexts. *M. Kraft*

MR 560 African Independent Churches. A study of the various factors which account for indigenous and schismatic African churches and an evaluation of the major groups and of attitudes taken by the established church. *Gilliland*

MR 590 Project/Thesis (M.A.). Guidance provided to those involved in projects/theses. Special attention paid to problems assigned by church or mission.

MR 591 Independent Study (M.A.). Reading, reporting

and discussion on topics in religion at the M.A. level, under supervision.

MR 595 Topics in Religion

MR 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MR 691 Independent Study (Th.M.). Reading, reporting and discussion on topics in religion at the Th.M. level, under faculty supervision.

MR 700 Advanced Seminar on Religion. Specific topics of relevance to Doctor of Missiology candidates preparing dissertations in the area of religion.

MR 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology students engaged in writing dissertations.

MR 791 Independent Study. Reading, reporting and discussion on topics in religion at the Doctor of Missiology level, under supervision.

MR 800 Tutorial in Religion. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. candidates.

MR 801 Methods in Religions. Guidance in the meth-

odology for researching topics related to the program and/or dissertation of Ph.D. candidates.

MR 890 Dissertation (Ph.D.). Guidance provided to Ph.D. students engaged in writing dissertations.

Scripture Translation (MS)

MS 520 Foundations of Translation. Basic theory and practice of translation within a communications framework focusing on pretranslation needs: linguistic, cultural, semantic and exegetical. *Shaw*

MS 521 Translation Methods and Principles. Translation theory is applied to implicit and explicit information, lexical equivalence, multiple grammatical functions and discourse structure. *Prerequisite: MS520 or equivalent. Shaw*

MS 540 Theory of Translation. Study and application of modern translation theory to Scripture translation. Emphasis is on communication, linguistic, semantic and cultural contributions to translation theory. *Shaw*

MS 545 Exegetical Factors in Translation. Students will learn and apply linguistic and semantic analysis to better understand the meaning of a text which can then be translated for any receptor language/culture. *Shaw*

MS 550 Cultural Factors in Translation. Study of specific problems raised by characteristics of the cultural matrices of the source text, receptor populations and translators. *Prerequisite: MB500/520, MS520 or equivalent. Shaw*

MS 560 Translation Evangelism and the Church. Ways in which Bible translation can affect church growth including evangelism, contextualization and the avoidance of nominalism. *Shaw*

MS 570 Translation Consulting Principles and Practices. Mono-cultural and cross-cultural consulting contrasted and the role of the consultant highlighted with respect to the various consulting/teaching styles. *Prerequisite: MS520. Shaw*

MS 580 Historical Factors in Translation. Explores the history of translation leading to modern translation theory. The emphasis is on communication and principles which apply to dynamic equivalence translation. *Shaw*

MS 590 Project/Thesis (M.A.). Guidance provided to those involved in projects/theses. Special attention paid to problems assigned by church or mission.

MS 591 Independent Study (M.A.). Reading, reporting and discussion on scripture translation at the M.A. level, under faculty supervision.

MS 595 Topics in Scripture Translation. Various courses and seminars with attention given to translation problems in specific languages or cultures or specific linguistic, cultural or theoretical problems. *Prerequisite: MS520 and MS521.*

MS 600 Seminar in Consulting and Scripture Trans-

lation. The seminar coincides with the Foundations in Translation class, allowing participants to develop consultant skills while assisting beginning students in a consultant role.

MS 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission. *Hiebert, Clinton*

MS 691 Independent Study (Th.M.). Reading, reporting and discussion on scripture translation at the Th.M. level, under faculty supervision.

MS 700 Advanced Seminar in Scripture Translation. Specific topics of relevance to D.Miss. candidates preparing theses in a scripture translation area.

MS 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology students engaged in writing dissertations.

MS 791 Independent Study. Reading, reporting and discussion at the Doctor of Missiology level, under faculty supervision, on topics of special interest or student weakness in the area of scripture translation.

MS 800 Tutorial in Scripture Translation. Investigation under faculty supervision of topics related to the program and/or dissertation of Ph.D. candidates.

MS 801 Methods in Scripture Translation. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. candidates.

MS 890 Dissertation (Ph.D.). Guidance provided to Ph.D. students engaged in writing dissertations.

Mission Theology (MT)

MT 500 Biblical Perspectives on Mission. Old and New Testament perspectives which bear on our understanding of mission today, centering on the people of God and the ministry of Jesus and Paul. *Gilliland*

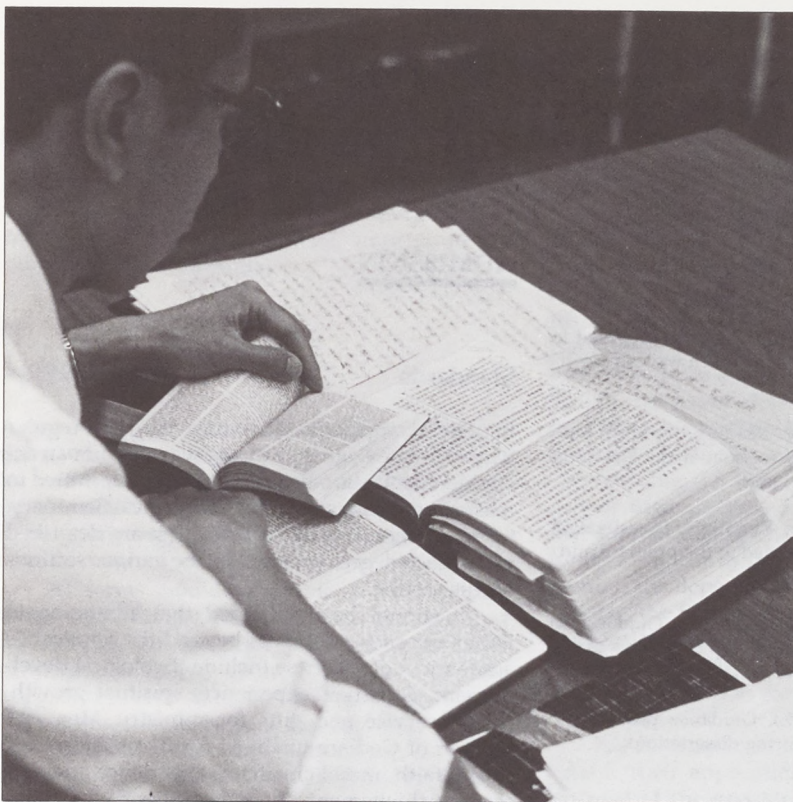
MT 510 Doing Theology in Context. A review of the theory of contextualization, evaluation of the literature and application through projects based on the student's experience.

MT 520 Biblical Theology of Mission. Review of perspectives in both Old and New Testaments on the mission of the people of God touching the nations, under the rubric of the Kingdom of God. Core course. *Glasser, Gilliland*

MT 521 Pauline Theology and the Mission Church. The principles of Paul in planting and nurturing cross-cultural churches, evaluating contemporary mission practice in the light of Paul. *Gilliland*

MT 531 Latin American Theology. An examination of the theologies of the various wings of the church in Latin America, including traditional Roman Catholic, Protestant and Pentecostal. Special attention will be given to theologies of liberation. *Pierson*

MT 532 Ecumenics and Mission. A comprehensive re-



Chinese student

view of the theological debate within the World Council of Churches and among non-WCC evangelicals on the missionary task of the church since World War II. Roman Catholic and Orthodox mission perspectives will also be included. *Glasser/Pierson*

MT 533 Theology of Religious Encounter. Investigation of the relation between revelation and Christianity in the context of elenctic missionary encounters with people of other faiths, or no religious allegiance. *Glasser/Woodberry*

MT 534 Theological Issues in Asia. A study of a select number of contemporary theological issues and concerns vital to the life and witness of the church in Asia. *Athyal*

MT 550 Christian Ethnology. Anthropological approach to Christian theologizing. Development of a cross-cultural perspective on theological topics such as revelation, communication, sin, the church, translation and transformation. *Prerequisite: MB500 or MB520. Kraft*

MT 551 Conversion. Cross-cultural approach to conversion. Focus on distinguishing cultural from supracultural elements so that conversion may be truly Christian, yet culturally appropriate. *Kraft*

MT 552 Indigeneity. Explores the expression of church structures in culture. A model of indigeneity is devel-

oped and churches are evaluated in terms of their approximation to the ideal. *Kraft*

MT 581 Chinese Theological Development in the Twentieth Century. Different efforts toward theological indigenization and contextualization by the Chinese Christians will be traced and evaluated. *Ling, Lam*

MT 582 The Chinese Church in New Testament Perspective. Insights gained from New Testament teaching and development of the New Testament church are applied to the Chinese church. *Prerequisite: MT520, NT531 or NT533. Tan*

MT 590 Project/Thesis (M.A.). Guidance provided to those involved in projects/theses. Special attention paid to problems assigned by church or mission.

MT 591 Independent Study (M.A.). Reading, reporting and discussion on mission theology at the M.A. level, under faculty supervision.

MT 595 Topics in Mission Theology.

ML 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

ML 691 Independent Study (Th.M.). Reading, reporting and discussion on mission theology at the Th.M. level, under faculty supervision.

MT 700 Advanced Seminar in Theology of Mission. Doctoral level discussions of topics pertinent to the interests of students with cross-cultural field experience. *Prerequisite:* MT520.

MT 720 Crucial Themes in Transcultural Theology. An analysis of crucial themes on the international theological scene in the light of biblical teaching. Attention is given to problems of syncretism and contextualization of these themes in cultures in which tribal or non-Christian high religions are dominant. *Hiebert*

MT 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology students engaged in writing dissertations.

MT 791 Independent Study. Reading, reporting and discussion on the theology of mission at the Doctor of Missiology level, under supervision.

MT 800 Tutorial in Mission Theology. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. candidates.

MT 801 Methods in Mission Theology. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. candidates.

MT 890 Dissertation (Ph.D.). Guidance provided to Ph.D. students engaged in writing dissertations.

General Information

ADMISSION

Standards

In general, applicants must have earned a regular baccalaureate degree or its equivalent from an accredited institution before they can be admitted to master's programs at Fuller Theological Seminary. Specific prerequisites for admission are described under each degree program in the various sections of this catalog.

It should be understood that admission to Fuller depends on factors beyond the applicant's academic record. These include theological development, Christian experience, spiritual growth, call to service and gifts for ministry. Men and women of God are qualified for Christian ministry by faith, moral character, experience and academic achievement. Such people are characterized by compassion for individual persons, by sensitivity to the needs of the total community, by a burden that the whole of God's will be obeyed on earth, by a readiness to accept correction, by a desire for moral growth, by personal integrity, and, above all, by a mature trust in Jesus Christ as the foundation of life and ministry.

Fuller Theological Seminary admits students of any race, sex, color, national or ethnic origin to all the rights, privileges, programs and activities generally accorded or made available to students at the Seminary. It does not discriminate on the basis of race, sex, color, national or ethnic origin in administration of its educational policies, scholarships and loan programs, and athletic and other Seminary-administered programs.

Categories

In addition to full admission to regular degree programs, a limited number of students may also be admitted under one of the following classifications:

Limited Graduate Student: one who is qualified for regular admission but wants to take no more than five courses (20 units);

Unclassified Student: one who is academically qualified for admission, wants to take an unlimited number of courses, but does not want to pursue a degree program;

Special Student: one who does not meet the academic requirements for regular admission, unclassified or limited graduate student status;

Visiting Student: one who is currently enrolled as a student in good standing in the post-bachelor's level at another graduate institution, but wants to have transcript evidence of coursework done at Fuller for transfer to the school of primary enrollment.

Application

A request for application is included in the back of this catalog. Application forms may be obtained by returning this request or by writing the Admissions Office. Applications are given for specific programs only, and admission is granted to a specific program and not to the school at large.

All forms should be completed and returned to the Admissions Office as soon as possible, and no later than 30 days prior to the anticipated date of matriculation (see below for exceptions). The application fee is \$25.00 and is non-refundable. Transcripts should be sent directly from all colleges attended to the Admissions Office. Complete application instructions are included with the application packet.

The School of Psychology and all competitive programs in the School of Theology require scores from the aptitude portion of the Graduate Record Examination (GRE). GRE information is available from most colleges or from GRE, Box 955, Princeton, NJ 08541.

Application Deadlines Notification Of Acceptance

Applications are expected at least 30 days prior to the beginning of the quarter for which admission is sought (applications received within one week of the first day of class are considered late application and will be subject to special fees and restrictions). Decisions of the Admissions Committee will be announced within four weeks of the completion of an application file.

Financial aid applications are not considered until admission is granted.

International Students

The term "international students" is used at Fuller to denote both internationals who come on visas to study at Fuller and those who are already legal permanent residents of the United States.

As a general rule, international students who expect to be accompanied by dependents will be

considered for admission to Fuller Theological Seminary only if they can meet the requirements of a financial guarantee for their families as well as themselves. The financial guarantee must be from the source(s) that will actually provide the funds for study and living expenses. This can be done by (a) showing that they are sponsored by a responsible Christian organization which will commit itself to guarantee the necessary support and round-trip transportation for the student and his or her dependents (if they are to accompany the student to the Seminary), or (b) demonstrating by a letter from a bank or savings institution that the student has on deposit sufficient funds to cover tuition, other school fees, living expenses for the student and family, and roundtrip airfare, or (c) providing the same proof from other individuals or organizations who wish to contribute to the student's support that there are sufficient funds available to cover their financial commitment. If the dependents are to be left in the home country, the Seminary strongly recommends that appropriate financial arrangements be made to care for them during the entire time the student is away, in addition to the student's expenses in the United States.

All international student applicants should submit their applications at least six months in advance of the quarter in which they intend to enroll, and should complete the application file (including transcripts, financial guarantees, etc.) at least 60 days in advance of the planned date of arrival in order to allow time for the student to receive the visa application papers. A catalog of the school from which the student received the baccalaureate degree (B.A. or B.S.) should be submitted with the application. The Th.B. is not considered adequate for admission to Fuller. International applicants may be required to submit official documentation of secondary as well as post-secondary education.

Once accepted, appropriate visa application forms will be sent to the student. Questions regarding visas should be addressed to the Immigration Counselor in the Registrar's Office.

English Language Requirements

In addition to the specified admission requirements for each degree program, each applicant who does not speak English as a first language is required to take the TOEFL Examination to determine ability to use the English language. Most applicants can obtain the TOEFL Bulletin by writing to TOEFL, Box 899, Princeton, NJ, 08540 USA. Students in Europe, Hong Kong, India, the Middle East (except Israel), North Africa, Republic of China and Taiwan must obtain a Bulletin of Information locally. Since tests are given only a limited number of times each year, the student should allow sufficient time for the results to be included

in the admission process. A score of 550 on the TOEFL Examination is required for acceptance for most programs; a score of 600 is required for graduate programs in the School of Theology.

EXPENSES

All expenses are payable in U.S. currency. The Seminary reserves the right to change rates and policies when necessary.

Regular Fees 1987-88

Application, non-refundable	\$ 25.00
Late application charge	15.00
Transcript Evaluation ¹	5.00

School of World Mission Tuition

M.A. per unit	106.00
Audit, non-refundable ² . . . per unit	53.00
Th.M. Missiology per unit	130.50
D.Miss. per unit	130.50
Continuation ³ . . . per quarter	50.00
Ph.D. per unit	197.25
Continuation ³ . . . per quarter	50.00

Miscellaneous Fees 1987-88

All-Seminary Council Fee	
8 units or more per quarter	20.00
7 units or less per quarter	10.00
Student Resource Fee . . . per quarter	7.00
New Student Fee	35.00
Health Insurance ⁴	
Student per year	383.00
Student/Spouse per year	1,022.00
Student/Children per year	1,007.00
Family per year	1,646.00
Maternity Benefit add . . . per year	400.00
Ph.D./Th.M. Language each	50.00
Examination	
Graduation Fee	
Masters	70.00
Doctors	75.00
Dissertation Microfilming	48.50
Dissertation Copyright	20.00

Special Fees 1987-88

Special Registration Fee	10.00
Examination rescheduling fee	10.00
Program change fee	5.00
Incomplete Fee	5.00
Deferred payment fee	15.00
Parking per quarter	15.00
Replace or change diploma	35.00
Transcript fee	3.00

Housing Expenses 1987-88

The following costs are Fuller facilities only. Complete and current estimates of total living expenses in the Pasadena area will be sent with application.

Studio Apts. per month	255-305.00
1 bedroom apt. per month	325-395.00
2 bedroom apt. per month	400-445.00

FOOTNOTES

¹Chargeable only when no formal application is submitted.

²A student or student's spouse is permitted to audit 8 units for every 12 units taken at Fuller. See page 33 for a complete statement of audit policy.

³Charged each quarter beginning the quarter after course work is completed until degree is awarded.

⁴Not required if a student is registered for 8 units or less or has existing insurance with comparable coverage. Coverage for spouse, children and maternity benefits optional. Can be paid quarterly. Rates subject to change annually.

Refund Policy

For classes dropped between registration and the end of the second day of the second week of classes, the refund is 100 percent. In case of complete withdrawal from the Seminary in any one quarter during the 100 percent refund period, a 10 percent service charge of the tuition charged for that quarter (to the maximum of \$50.00) will be added to the student account. For those classes dropped by the end of the second week of classes, the refund is 75 percent; for those dropped the third week of classes the refund is 50 percent; for those dropped the fourth week of classes the refund is 25 percent. No refund is made for courses dropped after the fourth week of classes. Courses are added at the full rate. There is no refund of audit charges.

For courses offered in the 10 day or two week intensive sessions, there is a 100 percent refund if the course is dropped by the end of the second day; a 75 percent refund on the third day; a 50 percent refund if dropped on the fourth day; and a 25 percent refund if the course is dropped on the fifth day of class. No refund will be made thereafter. Courses are added at the full rate. There is no refund of audit charges.

Payment Policy

A deferred payment plan is available for those students with a satisfactory payment history who

are not able to pay the total charges at the time of registration. A \$15 deferred payment service fee allows the student to pay one-third during the first week of classes, one-third prior to the end of the fourth week of classes, and the remainder prior to the end of the eighth week of classes. Interest is calculated at the end of each month on all student account balances over 60 days old at the current interest rate set by the Seminary. This plan is available only to those registered for academic credit (not auditors).

Students whose accounts are not current may not be able to register for the next quarter, and cannot receive diplomas or have transcripts issued. Persons not currently enrolled whose accounts are not current cannot have transcripts issued and may be subject to legal collection procedures.

FINANCIAL AID

Fuller Theological Seminary is committed to doing everything possible to help eligible students meet their financial needs.

Through employment, long and short-term loans, and grants, the Seminary seeks to alleviate financial need. Before grants are considered, it is expected that a student will provide a reasonable part of the total amount required to meet expenses by seeking employment and/or loan funds.

The Seminary provides limited assistance in finding employment for students and spouses. There are generally a number of openings for on-campus employment (including college work-study positions for eligible students), and employers in the area frequently contact the Seminary to report employment opportunities for students and their spouses. There are also numerous church-related jobs available in the area, although many of these involve internships and are generally not recommended for first-year students. In accepting employment of any kind, however, it is understood that the student will not exceed the number of hours commensurate with the demands of his or her academic load, family responsibilities, etc.

In many instances, the parents of students cannot or should not be expected to be of financial assistance. However, parental financial information is required on applications for federal or state-funded programs unless certain independence criteria are met. It is anticipated that the student will seek and obtain help from the family when it is feasible. In some cases, assistance can be expected and should be sought from the home church, denominational headquarters and other interested groups.

Financial Aid Application

Any student desiring a loan or grant is required to complete the proper forms for student aid. The appropriate forms are sent to new students after they have been accepted into a degree program. Students entering the M.A. or M.Div. programs of the School of Theology, or the M.A. Cross-Cultural Studies program of the School of World Mission, or the M.A. in Marriage and Family Therapy of the School of Psychology should request grant applications through the Office of Financial Aid. Other students in the School of World Mission and School of Psychology should apply directly to those schools for grant assistance. Ph.D. and Th.M. students in the School of Theology should apply for graduate assistantships through the Theology Graduate Office. Loan applications for students in all degree programs of all three schools are processed through the Office of Financial Aid.

Research and Tuition Fellowships

Several research and tuition fellowships are available to students in the School of World Mission. It is expected that the board or church under which one serves will contribute to tuition and living expenses. Occasionally research fellowships are granted to doctoral candidates who find they must enlarge their data base by additional field research after completing their first year of study at the Seminary.

Applications for all fellowships should be made to the Office of the Dean by March 1, preceding matriculation.

Team Ministry

A special team ministry grant is available to married couples with demonstrated need if both are regular students in the M.A. or M.Div. programs of the School of Theology or the M.A. or Th.M. programs of the School of World Mission. Under this program, couples pay full rate for the first 16 units of their combined tuition in any given quarter, and receive a grant equal to 75% of the cost of their tuition beyond the first 16 units. If one spouse is taking more than 16 units, the team ministry grant for the extra units beyond 16 for the one person must be approved by the Office of Financial Aid.

If both students are in the School of Psychology, both apply individually for School of Psychology grant-in-aid. Spouses of School of Psychology students enrolled in School of Theology courses may be eligible for a team ministry grant in the School of Theology.

In most cases, a team ministry grant is available during the summer quarter to a spouse whose partner has paid full tuition for 16 units in each of the previous three quarters.

In addition to team ministry, couples can apply for any of the endowed scholarships from which grant awards are based on specific criteria established by donors as well as financial need. Aside from these special endowed grants, the team ministry grant represents the maximum grant available to a married couple studying at the Seminary.

Spouses of students are also eligible for special audit benefits (see page 29).

REGISTRATION

Orientation

For students entering in the fall quarter, the course of study at Fuller begins with orientation, which is held the week before regular classes begin (see calendar). Entering students in all three schools are expected to attend. The orientation program introduces the student to seminary life and theological training and provides an experience of Christian community.

Winter, spring and summer orientation programs are normally scheduled on one day prior to the first day of classes. All students entering these quarters are expected to attend. Students who enter in the winter or spring quarters may attend the week-long orientation in the fall. Students who enter in the summer quarter are expected to attend the fall orientation.

Registration for Classes

Fall registration is held during the week immediately preceding the first day of classes (see calendar) for all students. For new students, this is a part of the orientation program.

Registration for new students for winter, spring or summer quarters takes place on the scheduled orientation day. For returning students, registration for these quarters is normally scheduled during the eighth week of the previous quarter.

Registration priority times are assigned each quarter on the basis of each student's accumulated credits. Students may not register in advance of their assigned times. Students whose accounts are not current will not be permitted to register for classes unless special arrangements have been made with the coordinator of student accounts

prior to the week of registration. Students are required to pay all fees at the time of registration; students with a satisfactory payment history may defer tuition charges.

All students must meet with their academic advisor prior to their scheduled registration. An academic advisor will be assigned to each incoming student during orientation. A completed and approved class request card, provided by the academic advisor, is required for registration. Any course change must be approved in writing by the academic advisor before the change can be made in the Registrar's Office.

Special Registration

Students who find it impossible to register during the regularly scheduled registration periods may register after those periods using Special Registration Packets, available from academic advising offices. Mail-in registration packets are also available to students who qualify. There is a \$10 charge for the use of either of these packets. Registration is not permitted after the end of the first week of classes, except for courses that begin later in the quarter (see Course Changes, below).

Course Changes

After registration has been completed, courses are added or dropped through the Registrar's Office with a service charge of \$5.00 for each change or set of changes made at the same time. Course changes must be approved in writing by the student's academic advisor before the change can be made in the Registrar's Office. No course has been officially added or dropped until the change has been recorded on the student's permanent record.

Students are permitted to *add* ten-week courses during the first five days of each quarter only. Courses added after the fifth day of classes must be approved by petition to the Academic Affairs Committee of the respective school. In a two-week intensive session, courses may be added through the end of the second day of classes.

Students are permitted to *drop* courses without grade penalty through the end of the fifth week of the quarter. Any course dropped thereafter will be entered as *no credit* (NC) on the student's permanent record. In a two-week intensive session, courses may be dropped without grade penalty through the end of the first week of classes. In no case is a student ever dropped automatically from any class. The student must initiate the drop process.

Auditing

Master's level students in the Schools of Theology and World Mission, or their spouses, are permitted to audit eight units without charge for every 12 units taken at Fuller. These hours may accumulate for one academic year, from fall through summer. Fuller graduates are invited to audit two master's level courses per year without charge. Pastors and missionaries are invited to audit any master's level course in the School of Theology or School of World Mission without charge for the first course. Subsequent courses may be audited for one-fourth of the current credit tuition fee. Other persons will be charged one-half of the current credit tuition fee.

Any person who is not a current student must apply to audit. Forms are available in the Admissions Office. There is an audit application fee. Audits are not recorded for audit-only students, nor is any permanent record kept. Beginning with Winter quarter 1987, audits are not recorded on the transcripts of students in degree programs. Persons not enrolled as students at the Seminary who wish to audit classes must normally hold a B.A. degree or its equivalent.

Continuing Education Units

Many courses at Fuller can be taken for Continuing Education Units (non-credit units). One Continuing Education Unit (CEU) is defined as ten contact hours of satisfactory participation in an approved course or seminar. The CEU system provides a uniform measurement and record of non-credit post-secondary level study. Professionals in a variety of fields, such as pastors, Christian school teachers, nurses, denominational executives and leaders of parachurch organizations, can use the CEU records to verify an educational experience that has helped them maintain or improve their skills. Fuller's Council on Continuing Education can grant CEU recognition to any Seminary-sponsored course or seminar which meets CEU guidelines. The Seminary is licensed as a Provider of Continuing Education to Registered Nurses by the California State Board of Nursing (Provider No. 04149).

Participants in an approved Seminary sponsored event may apply for CEU's only if they are not taking the course or seminar in question for academic credit (that is, they must be course auditors or participants in a non-credit special event). A one-time fee will be charged to set up a Continuing Education Unit file. Under no circumstances will CEU's be transferred as academic credit.

ACADEMIC POLICIES

Current and detailed information concerning academic policies is provided by the *Isagoge*, the official student handbook for Fuller Theological Seminary. Further information is provided by special handbooks prepared for students in the School of Psychology, the School of World Mission, the Theology Graduate Program, and the Extended Education Program.

Changes are effected from time to time in the general regulations and academic policies. There are established procedures for making changes and for making such changes known to the students of the Seminary. A curriculum or graduation requirement, when altered, is not made retroactive unless the alteration is to the student's advantage and can be accommodated within the span of years normally required for graduation.

Each student is responsible for knowing and understanding current academic policies. Ignorance of a policy which appears in a student handbook or in the catalog is not a valid reason for granting an exception to any policy.

Residence Requirements and Transfer Credit

Residence requirements vary by degree program and are described in the appropriate sections of this catalog and in the student handbooks of the three schools. Subject to these limitations, Fuller normally accepts appropriate transfer credit from graduate institutions accredited by the Association of Theological Schools or regional accrediting associations. The Academic Advising Office is responsible for all transfer credit granted in the School of Theology. Students in the School of World Mission and the School of Psychology should consult their academic advisor concerning transfer credit.

Satisfactory Academic Progress

Satisfactory academic progress is defined as "reasonable progress towards completion of an educational goal." The guidelines which follow (see especially Academic Standing and Academic Probation) have been established to define the minimum standards for satisfactory academic progress at Fuller Theological Seminary. Individual schools or programs may impose additional or more stringent standards. Details may be found in the various student or program handbooks.

Enrollment Status

Student enrollment status is defined on a quarterly basis in most of the programs of the Seminary. One unit of credit is defined as an academic designation denoting a minimum of 25-30 hours of classroom experience, academic preparation and research. In addition to the following definitions, there are special guidelines for enrollment certification that pertain to certain classes and programs. Contact the Registrar's Office for details.

Full-time Study. For master's level programs, the minimum full-time study load is twelve (12) units per quarter. The maximum study load is twenty (20) units in any quarter.

In the Ph.D. programs in the Schools of Theology and World Mission, the D.Miss. program, and the Master of Theology program in the School of Theology, eight (8) units per quarter is considered a full-time study load.

For Doctor of Ministry students, twelve (12) units in any given quarter constitutes full-time enrollment for that quarter and the following quarter. The maximum study load is twenty-four (24) units in any academic year.

For psychology doctoral students in the School of Psychology, the minimum full-time study load is twelve (12) units per quarter. The maximum academic load is sixteen (16) units in any given quarter (including the summer quarter), except during the clinical sequence and clerkship, when the maximum load is 17 units per quarter. In either case, courses in any of the three schools (including School of Theology Extended Education) are counted toward the maximum load.

Half-Time Study. Six to eleven (6-11) units per quarter constitutes half-time status at the master's level, and in the Psychology Ph.D. and Psy.D. program. Half-time status for other Ph.D. programs, the D.Miss. program, and the Theology Th.M. program is defined as four to seven (4-7) units per quarter. In the D.Min. program, four to eight (4-8) units in any given quarter constitute half-time enrollment for that quarter and the following quarter.

Absences and Withdrawal

In the event of absence, it is the student's responsibility to make necessary arrangements with the instructor. Faculty members decide their own policies concerning class attendance.

Whenever possible, students are expected to report to their academic advisor any anticipated extended absences. Students who do not expect to register for a given quarter (except summer) should consult with their academic advisor. In some cases of extended absence, it may be necessary for the student to reapply for admission.

Students who expect to discontinue their

work at the Seminary are expected to complete withdrawal forms, to be signed by the academic advisor, the registrar, and the coordinator of student accounts. Students who drop all courses during the quarter will be charged a severance fee.

Academic Standing

To remain in good academic standing, students must successfully complete 75% of the courses in which they enroll with a cumulative grade point average (GPA) of 2.5.

Grades which represent successful completion are A, A-, B+, B, B-, C+, C, C-, CR (Credit), or SA (Satisfactory). Grades which do not represent successful completion are I (Incomplete), H (Hold), NC (No Credit), and W (Withdrawal).

Review of Student Progress. Review of student records will occur quarterly (after the grading period) for all students with regular admission status who have enrolled in at least four (4) courses or sixteen (16) units subsequent to matriculation (for students admitted on probation and special students, see below).

Academic Probation

In the event that a student fails to meet the above standards for good academic standing, he or she will be notified in writing and counseled toward reestablishment of good standing. If, within twelve (12) units after receiving such notification, the student has been unable to reestablish good academic standing, he or she will be placed on academic probation and notified in writing of this status. Students placed on probation may be subject to dismissal if they are unable to establish good academic standing within twenty (20) units after being placed on probation. In either case, students may request an exception to this policy by presenting a written description of their extenuating circumstances to the Academic Affairs Committee of the school involved.

Students Admitted on Probation and Special Students. Students who are admitted with probationary status, including special students, must establish good academic standing. Their records will be reviewed quarterly. They may be subject to dismissal if they are unable to establish good academic standing after twenty-four (24) units of work at Fuller. This decision may be appealed by presenting a written description of extenuating circumstances to the Academic Affairs Committee of the school involved.

Students admitted with Special or Probationary status may be eligible for regular admission following the successful completion of forty-eight (48) units of study at Fuller. During this period,

they may register for courses on a Credit/No Credit (CR/NC) basis, but the course grade submitted by the professor will be used when evaluating their progress toward regular admission status.

Appeal Process

Students may request exceptions to this policy, as noted above, by presenting a written description of their extenuating circumstances and their plan for establishment of good academic standing to the Academic Affairs Committee of their school for consideration. The student will be advised in writing of the decision after review by the committee.

Satisfactory Academic Progress and Financial Aid

Students must meet the Seminary's minimum standards for satisfactory academic progress in order to qualify for financial aid.

Student Status and Financial Aid. Special students are ineligible for Seminary financial aid as well as federal financial aid (except that students admitted through the Black or Hispanic Ministries special access programs are eligible for the Seminary grant). Students admitted on probation are ineligible for Seminary financial aid, but may apply for federal financial aid after they have successfully completed twelve (12) units and are making satisfactory academic progress. Students admitted as special students or on probation who are later granted regular acceptance into a degree program will then become eligible for all forms of financial aid.

Academic Standing and Financial Aid. Review of the records of all regular students will occur quarterly (after the grading period). In the event that a student fails to meet the Seminary standards for good academic standing (see above), the student will be notified and will be ineligible for Seminary or Federal financial aid if good standing is not reestablished within twelve (12) months after receiving such notification. When such students reestablish good academic standing, they will again be eligible for all forms of financial aid. If such students are unable to reestablish good academic standing and are placed on academic probation, they are ineligible for both Seminary and federal financial aid.

Academic Progress and Financial Aid. In order to maintain eligibility for federal financial aid, students are required to be making progress toward the completion of their degrees. For purposes of federal financial aid, students will be considered to have advanced one grade level when the following number of units have been completed:

M.Div./M.A.	Th.M./D.Min./D.Miss.	Ph.D. (SOT/SWM)
0-36	0-18	0-15
37-72	29-36	16-30
73-108	37-54	31-45
109-144	55-72	46-60
		61-72

Students need not advance a grade level each year, but are eligible for a certain amount of federal financial aid in each grade level and cannot receive additional federal financial aid until they have made advancement. No financial aid will be awarded to students who are enrolled beyond the time limit established by the Seminary for the completion of degree work, or for students who are registered for dissertation work bearing no units of credit.

Time Limits for Completion of Degrees

The time limit for completing the M.A. or M.Div. degree in the School of Theology is set at seven years from the date of matriculation. The time limit for the Th.M. degree is three years, for the D.Min. degree six years, and for the Ph.D. degree eight years. There is a ten year time limit for completion of degrees in the School of World Mission (master's or doctoral level) and the School of Psychology. In all instances, the time limit is based on the date of matriculation.

Examinations

Final examinations are scheduled at specific hours during the last week of each quarter. These times are announced as part of the course schedule published at the beginning of each quarter. Students are expected to take final exams at the scheduled hours. In the case of serious illness, emergency, or when a student has three exams scheduled on the same day, arrangements may be made to take an exam at another time. Changes in exam time for any reason must be approved by petition through the Registrar's Office. A service charge is assessed, except when the rescheduling is due to hospitalization or three exams on the same day.

Permanent Academic Record

All grades as recorded become a permanent part of the student's academic history. If a student receives a grade of *No Credit*, that grade will remain on the record. If such a course is retaken, the new registration and grade will also be recorded on the student's permanent record.

After a period of two years, it is presumed that both student and faculty member have had

ample opportunity to be aware of the grade recorded and to see that any appropriate adjustment has been made. At this point any grade recorded becomes permanent and cannot be changed.

Grading

Grades have been assigned the following numerical values for the purpose of computing the grade point average:

A	4.0	B+	3.3	C+	2.3
A-	3.7	B	3.0	C	2.0
		B-	2.7	C-	1.7

Grades of CR (Credit), NC (No Credit) or W (Withdrawal) are not computed in the student's grade point average.

Incompletes. A student whose work in a master's-level course is not completed at the end of the quarter may request a grade of *Incomplete* (for students in the School of Theology, this requires that a Request for Incomplete be signed by the professor and returned to the Registrar's Office by the end of the last day of the tenth week). Each faculty member decides whether work not finished at the end of the quarter warrants an incomplete grade for the course, a reduction in grade, or a grade of NC (no credit). The policy for the course is to be stated clearly in the course syllabus. Incompletes are normally granted only when the student's work in the course has not been completed due to extenuating circumstances.

If the incomplete grade is granted, the completed course work is due to the professor by the end of the last day of the tenth week of the following quarter. Grade penalties for work completed during this period may be assessed if such a policy has been clearly described in the syllabus for the course. If the work is not completed within this time, the faculty member determines whether a reduced grade or a grade of NC (no credit) is warranted, based on the policy published in the course syllabus. The Incomplete must be resolved to a regular grade (A through C-, or NC) at this time; the grade of Incomplete cannot remain on the record. Further extensions of time (which can only be granted by the Academic Affairs Committee of the School involved) are not normally granted. When the grade has been recorded, a footnote appears on the student's transcript to indicate that the grade has been changed from an Incomplete.

Holds. Students enrolled in the Theology Graduate program (Th.M. and Ph.D.), the D.Min. program, doctoral programs of the School of Psychology, and the D.Miss. program of the School of World Mission, whose work in a course in their respective schools is not completed at the end of

the quarter of registration, may request a "hold" grade from the professor. This allows two additional quarters to complete the work (except for D.Min. courses, where the Hold allows 18 months). Unless an extension is granted (by the Academic Affairs Committee of the School or program), the completed work must be submitted to the professor no later than the last day of the tenth week of the second quarter, and a grade must be submitted; the Hold grade cannot remain. When the grade has been recorded, no indication of the Hold grade remains on the student's transcript.

Credit/No Credit Option

Master's level students may choose to take up to one-fourth of the coursework done at Fuller on a credit/no credit basis. This normally is a maximum of nine courses for M.Div. students and six courses for M.A. students; no more than one-third of this total may be in any one division (Biblical, Theology or Ministry). Psychology doctoral students may exercise this option in their regular M.A. Theology courses. In the School of Psychology doctoral curriculum, only the internship and clerkship may be taken CR/NC. Students not enrolled in a degree program may exercise the CR/NC option at a rate of one course in four.

The student's transcript is marked with either a CR (credit) or NC (no credit) for the course, and the grade is not computed in the student's grade point average.

The exercising of the credit/no credit option is normally indicated at registration time on the class request card issued by the student's academic advisor. Changes in status may be made through the end of the second day of the second week of classes for ten-week courses, and through the end of the second day of classes in two-week intensive sessions. Changes must be made through the Registrar's Office.

Christian Standards

Fuller Theological Seminary expects all members of its community to live in accord with standards of wholesome Christian character. With the exception of several areas of special concern (see "Formal Statements of Community Standards," below), the Seminary has generally not attempted to define conduct that is not in accord with these Christian standards. The variety of lifestyle in the traditions represented at the school has precluded such a definition. This does not mean that there is not a common understanding of "Christian standards." Flagrant disregard for such standards is the proper concern of both students and faculty.

Disciplinary Procedures

When any member of the Seminary community feels that another member is living in violation of what the Bible teaches about Christian conduct, it is recommended that, where feasible, the steps of loving confrontation and dialogue described in Matthew 18:15-22 be followed. Where these steps either discover that no wrongful conduct has taken place, or where they prompt repentance and change of conduct on the part of the one who has violated the biblical standards, the matter may be dropped. Where circumstances warrant, however, it is the prerogative of students or faculty to bring the matter to the attention of the Seminary administration or to the All-Seminary Council. It is assumed that the person involved will then be privately counseled and given opportunity to clarify the implicating circumstances. The goal of such counsel is clarification and reformation, not prosecution.

If, however, the situation does appear critical and in need of disciplinary action, there are established procedures for further action, described in detail in the student, staff and faculty handbooks, which are designed to assure a fair hearing to the individual while protecting the integrity of the Seminary community.

Formal Statements of Community Standards

In order to clarify their understanding of Christian standards in areas of special concern, the Seminary faculty and Board of Trustees may adopt formal statements of community standards. Two such statements which have been adopted are those on sexual standards and marriage and divorce.

Statement on Sexual Standards and Marriage and Divorce

Preamble

We recognize that the power which Jesus Christ has imparted to his Church has among its purposes the redemption of our lives, including the formation and maintenance of the moral integrity of the community. Such power is an utter necessity in a world that challenges Christian integrity in every area, especially the areas of sexuality and marriage.

We know also that such integrity entails the struggle to understand what is required of us as Christians and the resolve to put that understand-

ing into practice. Therefore, in matters of Christian conduct, mutual instruction and encouragement as well as open dialogue are desirable, as a Christian community seeks to help its members mature in their own lives and to prepare them to serve others who long for maturity.

This maturity ought to include the practice of loving confrontation when any member of a Christian community feels that another member is living in violation of what the Bible teaches about Christian conduct. The Seminary, therefore, encourages individuals to follow, where feasible, the steps of confrontation and dialogue described in Matthew 18:15-22. Where these steps either discover that no wrongful conduct has taken place or they prompt repentance and change of conduct on the part of the one who has violated the biblical standards, the matter may be dropped.

Wherever circumstances warrant, however, the Seminary itself will assume responsibility for investigation and subsequent procedure of discipline as described below.

The use of the policies here stated should always be viewed as a last resort. In no way do they exempt the Seminary from making every possible effort to encourage stable family life and wholesome approaches to sexuality, to provide education and counseling to those in need, to extend Christian charity to all parties involved in marital conflict or the struggle for sexual identity, and to demonstrate the personal forgiveness available through Christ for all human failure.

Statement on Sexual Standards

Men and women of God are suited for Christian service by moral character as well as by academic achievement and spiritual gifts. They are qualified by compassion for individual persons, by sensitivity to the needs of the communities of which they are a part, by a burden that the whole of God's will be obeyed on earth, by personal integrity, and by readiness to accept correction and a desire for moral growth. Candidates for a degree from Fuller are expected to exhibit these moral characteristics.

The ethical standards of Fuller Theological Seminary are guided by our understanding of Scripture and our commitment to its authority regarding all matters of Christian faith and living. The Seminary community also desires to honor and respect the moral traditions of the churches for whose students we seek to provide training. These moral standards encompass every area of life, but the confusion about this specific topic demands that the community speak clearly regarding sexual ethics.

Our understanding of a Christian sexual ethic reserves heterosexual union for marriage and insists on continence for the unmarried. We believe premarital, extramarital and homosexual forms of explicit sexual conduct to be inconsistent

with the teaching of Scripture.

Consequently, we expect all members of the Seminary community—trustees, faculty members, students, administrators, and classified staff members—to abstain from what we hold to be unbiblical sexual practices.

If any member of the administration, faculty, trustees, classified staff, or student body is charged with failure to abide by this Statement of Sexual Standards, the Seminary will invoke the procedures for investigation and, where necessary, discipline outlined in the Faculty, Staff, or Student Handbooks.

Statement on Marriage and Divorce

The Seminary's biblical convictions and churchly responsibilities call us to make clear our commitment to Scripture's teachings on the nature of marriage as a covenant. These teachings view marriage as a witness to the permanent relationship between Christ and his Church, and do not condone divorce as an acceptable way of solving marital differences.

Our concern for the sanctity of marriage must show itself in attitudes and programs that foster marital harmony and in support and compassion for those who struggle to keep their marriages stable, under the almost relentless pressures of our society. At the same time, our spiritual commitment requires fidelity within marriage and sexual continence outside of it for participation in the official life of the Seminary, whether as trustee, faculty member, student, administrator, or staff member whose position is classified as central to the religious goals and activities of Fuller (hereafter called "classified"). The Seminary's role in serving a multid denominational constituency and in encouraging Christian ethical conduct among the leadership of the churches requires that the members of the Seminary community be exemplary in these and all other ethical matters.

We take with full seriousness the apostolic pattern that sets up special qualifications in character and conduct for Christian leaders (e.g., 1 Tim. 3:1-13), including stability of marriage and family life. These qualifications are carefully considered in the selection of trustees, faculty members, administrators, and specially classified staff members. No divorced person will be called to any of these offices without a thorough review of the circumstances of the divorce by the Trustee Affairs Committee in the case of trustees, the Faculty Senate in the case of faculty members or academic administrators, and the Administrative Cabinet in the case of other administrators. Where the recommendation of the appropriate committee is to proceed with the appointment, the recommendation concerning trustees and non-academic administrators shall be submitted to the Board for final approval; recommendations concerning faculty members and academic administrators shall be reviewed by the Joint Faculty before submit-

ting them to the Board for the final approval.

Where divorce occurs in the life of any trustee, faculty member, administrator, or classified staff member, while officially related to the Seminary, the person is to notify the administrator to whom he or she is directly responsible. Normally that administrator would be, in the case of trustees, the chairperson of the Board; in the case of a faculty member, the appropriate Dean; in the case of administrators or classified staff members, their cabinet-level supervisors. The divorcing person is to submit a letter explaining the circumstances at the time of the interlocutory judgment of the dissolution. The responsible administrator will submit a report and recommendation to the President in the case of Seminary personnel, or to the Trustee Affairs Committee in the case of trustees.

Where a student undergoes the tragedy of divorce while in any program of the Seminary, that student shall, by the time of the interlocutory judgment, submit a letter explaining the circumstances to the Dean of the school in which he or she is enrolled. The Dean will submit a report and recommendation to the Provost. If further investigation is necessary, the process shall be carried out in accordance with the procedures for investigation and discipline defined in the Student Handbook.

In any of these cases, failure to report the divorce within thirty days after the interlocutory judgment shall be grounds for discipline.

¹"Because this position involves work central to the religious goals and activities of Fuller and the representation and espousal of such goals and activities, it is necessary to the normal operation of the Seminary and it is, therefore, required that the person to occupy this position subscribe to and execute a statement of faith."

Graduation

The prescribed course of study as outlined in the curriculum for each degree program must be satisfactorily completed.

There is a minimum grade point average set for graduation in the various degree programs. These are announced in the appropriate sections of this catalog and in the student handbooks for the three schools and the various degree programs.

Students are responsible for meeting the graduation requirements set forth in the catalog published at the time of their matriculation. Students who take extended leaves of absence of more than one year are subject to the graduation requirements set forth in the catalog published at the time of their reinstatement unless written permission was obtained prior to their extended leave.

In addition to academic requirements for graduation, students must receive the endorsement of the faculty responsible for the degree pro-

program in which they are enrolled that they have acted responsibly in attempting to live in accord with standards of wholesome Christian character and with the general standards of the institution, as well as those of the particular program in which they are involved.

It is also necessary for students to present a satisfactory clearance of accounts prior to graduation. Students who have not made satisfactory financial arrangements will not have access to any student services, including transcripts, degree checks, diploma, transfer, or enrollment for another degree.

Students anticipating graduation must make written application for graduation through their academic advisor at the time of registration for their final quarter of enrollment or no later than the last day of the first week of classes. A graduation fee is charged at this time. Students who for any reason do not complete their degree requirements within this quarter must reapply for graduation.

Degrees are recorded quarterly. The last day of the quarter as indicated by the academic calendar is considered to be the official date of graduation in summer, fall and winter quarters. The date of Commencement is the graduation date for the spring quarter. Baccalaureate and Commencement exercises are held only at the end of the spring quarter. Participation in Commencement exercises is not equivalent to the conferral of the degree, which is official only when faculty approval has been given, the Registrar's Office has determined that all academic requirements have been met, and satisfactory financial arrangements have been made.

Glossary of Terms

The following terms have proved consistently difficult to understand for students coming to Fuller from other educational systems. This difficulty is experienced by students from European educational systems as well as Third World students.

Comprehensives: an examination or series of examinations to be taken as required parts of a degree program or for admittance to a higher degree program. These may be based on knowledge gathered from all the course offerings, or from a specific set of core courses, in which case they should be scheduled shortly after the completion of the core courses.

Core Courses: basic required courses which form a necessary foundation for all other coursework in a specific degree program and, if possible, should be taken at the beginning of the program.

Course: a specific field of study undertaken with a professor for a set period of time and for a specific number of units.

Credit: acknowledgement that a specific course has been satisfactorily completed and is registered on the student's official record. Credit is received for any passing grade. Another meaning of "credit" is that of a measure of credit, for example, "four credits" or "four units of credit" for a course. Normally a minimum of 25-30 hours of class time, research and study is required for each unit of credit that is earned for a class.

Credit/No Credit: In certain programs, a student may choose not to receive a letter grade for a course completed. A student's work is then recorded as "credit" for pass and "no credit" for fail. All coursework is required and graded as it would be for a course which would receive a letter grade. This option is limited to certain degree programs, and in each program there is a limit as to how many courses a student may take in this manner.

Cumulative Grade Point Average: a single decimal grade which is a numerical score representing the average of all letter grades received by a student for all courses completed. The cumulative grade point average is recorded on the grade card which reports the results of each quarter's work. See also "grade point average."

Dissertation: the final written work submitted by a student as part of the higher degree requirements of a doctoral program.

Elective: a non-required course, which may be chosen by the student for inclusion in his or her degree program alongside those courses re-

quired by the program. A number of elective courses must be taken to complete the total number of units in most degree programs.

General Exams: a series of examinations required in School of World Mission degree programs, covering the six major fields of missiology. These are described more fully in the School of World Mission section of this catalog.

Grade Point Average: the grade point average (GPA) designates the estimated merit of a student's work in the form of a decimal which represents a specific letter grade. Letter grades and their numerical values are listed on page 36 of this catalog. The GPA for a single quarter will be the grade point which results from the averaging of letter grades received in all courses for that quarter. See also "cumulative grade point average" above.

Intensive Course: a course offered over a two-week period of time within a quarter, instead of the entire ten weeks of the quarter. Such a course is scheduled to meet every weekday of the two week period, for three to four hours each day, so that the class meets the same number of hours as it would if it were scheduled for the ten week period. Courses are offered on this basis every quarter, and especially in the summer.

Matriculation: the beginning of a course of studies. A "matriculation fee," which is applied against tuition, is required of students before they begin a course of studies. The date of matriculation is the time at which you register for your first classes. Deadlines for completion of degree requirements in some programs are measured from the date of matriculation.

Priority Number: a number assigned to each student prior to registration for the next quarter which designates at what time the student may register. This allows students who are closer to graduation, and need particular courses to complete their requirements, to register first.

Quarter: an academic term comprising a period of ten weeks. It is followed by one week for exams. Three quarters—fall, winter and spring—comprise the academic year. Courses are also offered during the summer quarter. Most courses last for one quarter.

Thesis: a written work generally shorter in length than the dissertation, which may be required of certain master's programs.

Faculty

Administration

DAVID ALLAN HUBBARD, President

LAWRENCE DENBESTEN, Provost

PAUL E. PIERSON, Dean

DEAN S. GILLILAND, Director of Cross-Cultural Studies Program

J. ROBERT CLINTON, Director of In-Service Mission Research Program

Faculty

J. ROBERT CLINTON, B.E.E. Auburn University; M.E.E. New York University; M.A.B.E. Columbia Bible College Graduate School; D.Miss. Fuller Theological Seminary. Assistant Professor of Extension and Leadership Training and Director of the In-Service Program.

LAWRENCE DENBESTEN, B.A., B.S., Calvin College; B.D., Calvin Theological Seminary; M.D. University of Iowa College of Medicine. Provost and Professor of Medicine and Missiology.

EDGAR J. ELLISTON, A.B. Manhattan Christian College; M.A. Fuller Theological Seminary; Ph.D. Michigan State University. Assistant Professor of Leadership Selection and Training.

EDDIE GIBBS, B.S. London University; D.Min. Fuller Theological Seminary. Assistant Professor of Church Growth.

DEAN S. GILLILAND, B.A. Houghton College, B.D. Evangelical Theological Seminary; Th.M. Princeton Theological Seminary; Ph.D. Hartford Seminary Foundation. Associate Professor of Contextualized Theology and African Studies.

ARTHUR F. GLASSER, C.E. Cornell University; B.D. Faith Theological Seminary; S.T.M. Union Theological Seminary; D.D. Covenant College and Seminary; Th.D. candidate, University of South Africa. Dean Emeritus and Senior Professor of Theology and East Asian Studies.

PAUL G. HIEBERT, B.A. Tabor College; M.A. Mennonite Brethren Biblical Seminary; M.A., Ph.D. University of Minnesota. Professor of Anthropology and South Asian Studies.

CHARLES H. KRAFT, B.A. Wheaton College, B.D. Ashland Theological Seminary; Ph.D. Hartford Seminary Foundation. Professor of Anthropology and Intercultural Communication.

PAUL E. PIERSON, B.S. University of California at Berkeley; B.D., Ph.D. Princeton Theological Seminary. Dean and Professor of History and Latin American Studies.

R. DANIEL SHAW, B.A., M.A., University of Arizona; Ph.D. University of Papua New Guinea. Assistant Professor of Bible Translation and Oceanic Studies.

TAN CHE-BIN, Th.B. Bethel Bible Seminary; B.D., Th.M. Westminster Theological Seminary; Ph.D. University of Manchester. Associate Professor of Chinese Studies and Director of the Chinese Studies and Evangelism Program.

C. PETER WAGNER, B.S. Rutgers University; M.A., M.Div., Fuller Theological Seminary; Th.M. Princeton Theological Seminary; Ph.D. University of Southern California. Donald A. McGavran Professor of Church Growth.

J. DUDLEY WOODBERRY, B.A. Union College; M.Div. Fuller Theological Seminary; M.A. American University of Beirut; Ph.D. Harvard University. Assistant Professor of Islamic Studies.

Part-Time Faculty

BETTY SUE BREWSTER, B.R.E. Baptist Bible Seminary; M.A. University of Arizona; Ph.D. University of Texas. Assistant Professor of Language and Culture Learning.

Faculty Emeriti

DONALD A. MCGAVRAN, B.A., D.D. Butler University; B.D. Yale Divinity School; M.A. College of Mission; Ph.D. Columbia University; D.Litt. Phillips University; D.Litt. Fuller Theological Seminary. Dean Emeritus and Professor Emeritus of Church Growth and South Asian Studies.

ALAN R. TIPPETT, L.Th. Melbourne College of Divinity; M.A. American University; Ph.D. University of Oregon. Professor Emeritus of Anthropology and Oceanic Studies.

Visiting and Adjunct Faculty Fall 1986 - Fall 1987

SAPHIR ATHYAL, B.A., B.D., M.A., Th.M., Ph.D., Theological Issues in Asia.

RAYMOND J. BAKKE, B.A., M.Div., S.T.B., D.Min., Urban Studies.

STEPHEN K. COMMINS, B.A., M.Div., Ph.D., Development.

HARVIE M. CONN, A.B., B.D., Th.M., Urban Studies.

MITCH GLASER, B.R.E., M.Div., Religions.

PATRICIA HARRISON, B.A., Dip.Ed., M.Div., Th.M., Leadership Training.

MARGUERITE KRAFT, B.A., M.A., D.Miss., Islamics.

LLOYD E. KWAST, B.D., M.R.E., M.A., D.Miss., Church Growth and Mission Strategy.

SAMUEL D. LING, B.A., M.Div., Th.M., Ph.D., Chinese Studies.

JACOB A. LOWEN, B.A., M.A., Ph.D., Bible Translation.

DOUG E. MILLHAM, B.A., M.A., M.A. Miss., M.Div., Development.

JOHN NG, B.A., M.P.S., M.Div., D.Min., Chinese Studies.

VIGGO B. SØGAARD, Dip. Theo., M.A., Ph.D. Communications.

FLETCHER TINK, B.A., M.A., M.A., M.Div., Th.M., Urban Studies.

MARY LOU TOTTEN, B.A., M.A., Communications.

CHARLES E. VAN ENGEN, B.A., M.Div., Th.M., Th.D., Theology.

SAMUEL WILSON, B.S., M.S., Ph.D., Sociology.

HOOVER WONG, B.S., B.D., D.Min., Chinese Studies.

Directory

Correspondence with the Seminary will be expedited if communication is directed to the following officers:

Admission to the School of Theology

Coordinator of Admissions

Admission to the School of World Mission

Coordinator of Admissions

Admission to the School of Psychology

Coordinator of Admissions

Financial Aid

Director of Financial Aid

Transcripts

Registrar

Student Accounts

Coordinator of Student Accounts

Placement

Director of Career Services

Internships (Theology Students)

Director of Field Education

Denominational Concerns

Associate Provost for Church Relations

Faculty Personnel and Curriculum

Provost

Extended Education

Assistant Director of Extended Education

Extended Education Area Directors

Gifts

Vice President for Development

Bequests, Annuities and Trusts

Director of Estate Planning Services

Alumni/ae Affairs

Director of Alumni Relations

Public Relations

Director of Communications and Public Affairs

Fuller Theological Seminary

Pasadena, California 91182

(818) 584-5200 or (213) 684-2520

Academic Calendar

More detailed calendars are published each year in the various student handbooks. This calendar is for general reference only, and may be superseded by other calendars published and distributed from time to time and by announced changes of the dates of various events listed here.

Fall Quarter 1987

September 28-December 11

September 21-25	Orientation of new students
September 22-25	Fall quarter registration
September 28	Classes begin
November 17-20	Winter quarter registration
November 26-27	Thanksgiving recess
December 4	Classes end
December 7-11	Quarterly examinations
December 14-January 3	Christmas recess

Winter Quarter 1988

January 4-March 18

January 4	Classes begin
January 18	Martin Luther King Day observed
February 15	Washington's birthday observed
February 23-26	Spring quarter registration
March 11	Classes end
March 14-18	Quarterly examinations
March 21-25	Spring recess

Spring Quarter 1988

March 28-June 10

March 28	Classes begin
April 1	Good Friday
May 17-19	Summer quarter registration
May 30	Memorial Day observed
June 1	Baccalaureate
June 3	Classes end
June 6-10	Quarterly examinations
June 11	Commencement
June 13-17	Summer recess

Summer Quarter 1988
June 20-September 2

June 20	Ten-week classes begin
July 4	Independence Day observed
August 26	Ten-week classes end
August 29-September 2	Quarterly examinations

Summer Short-term Sessions 1988

June 20-July 1	Session 1
July 11-22	Session 2
July 25-August 5	Session 3
August 8-19	Session 4
August 22-September 2	Session 5

Fall Quarter 1988
September 26-December 9

September 19-23	Orientation of new students
September 20-23	Fall quarter registration
September 26	Classes begin
November 15-18	Winter quarter registration
November 24-25	Thanksgiving recess
December 2	Classes end
December 5-9	Quarterly examinations
December 12-January 3	Christmas recess

Winter Quarter 1989
January 4-March 17

January 4	Classes begin
January 16	Martin Luther King Day observed
February 20	Washington's birthday observed
February 21-24	Spring quarter registration
March 10	Classes end
March 13-17	Quarterly examinations
March 20-24	Spring recess

Spring Quarter 1989
March 27-June 10

March 27	Classes begin
May 16-18	Summer quarter registration
May 29	Memorial Day observed
May 31	Baccalaureate
June 2	Classes end
June 5-9	Quarterly examinations
June 10	Commencement
June 12-16	Summer recess

Request for Application

Tear out and mail this request for application to:
Admissions, Fuller Theological Seminary, Pasadena, California 91182

Name (Please print) _____ Date _____
First Middle Last

Mailing address _____
Street and Number

_____ City State Zip

Telephone () _____

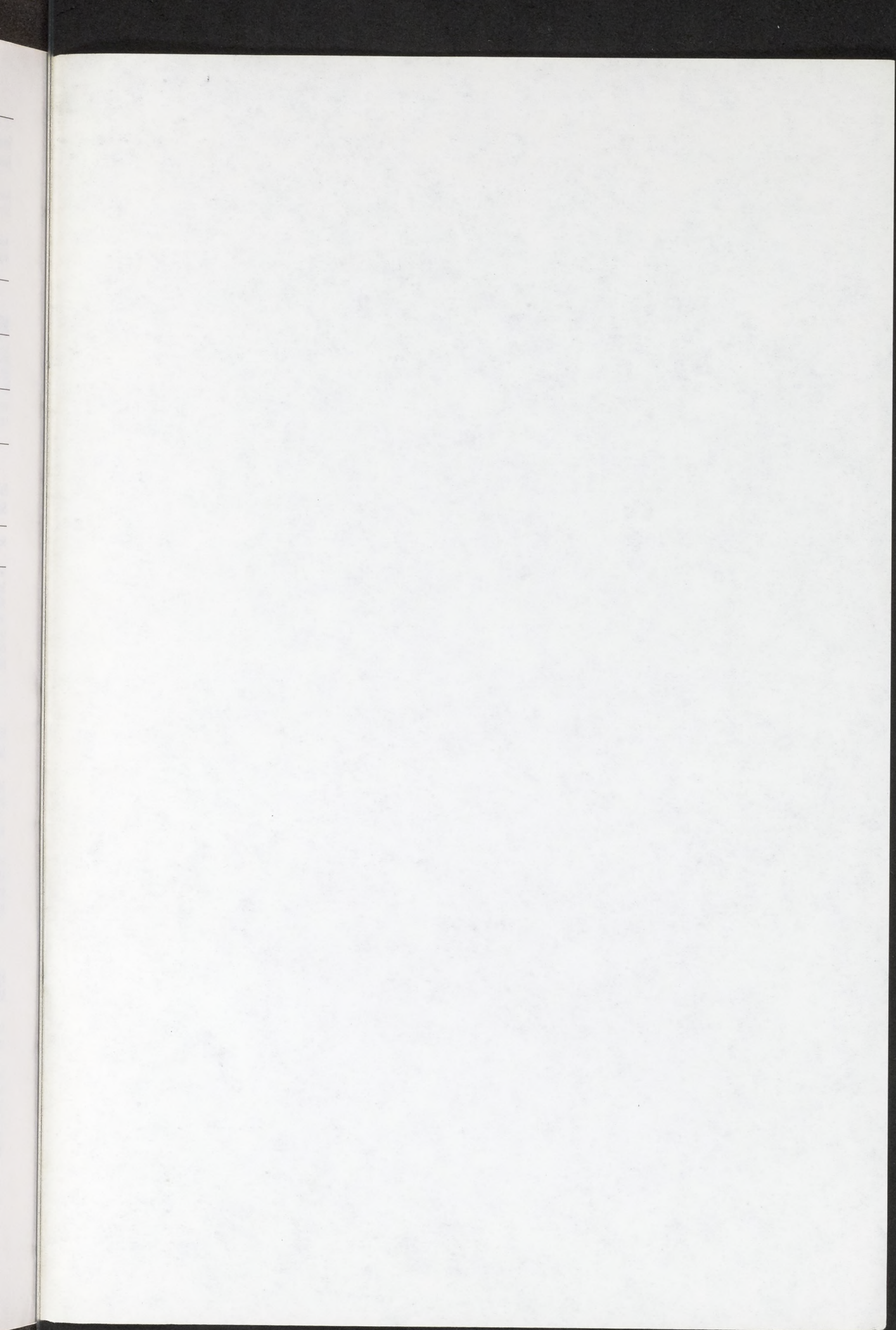
College from which I did/will receive the bachelor's degree:

If admitted, I plan to enter: _____ quarter, 19 _____

Please send me an application for the following program:

- ☐ Master of Arts (M.A.) in Missiology
- ☐ Master of Arts (M.A.) in Cross-Cultural Studies
- ☐ Master of Divinity (M.Div.) in Cross-Cultural Studies
- ☐ Master of Theology (Th.M.) in Missiology
- ☐ Unclassified*
- ☐ Special*
- ☐ Limited Graduate Student* or Visiting Student*
- ☐ Doctor of Missiology (D.Miss.)
- ☐ Doctor of Philosophy (Ph.D.) in Missiology
- ☐ Doctor of Philosophy (Ph.D.) in Intercultural Studies
- ☐ In-Service Program

*See page 24 of this catalog for definitions



Request for Application

The following information is for applicants to the
Ph.D. Program in International Studies, University of Illinois at Chicago

Name of applicant: _____ Date: _____

Current address: _____

Telephone: _____

College from which I will receive the Bachelor's degree: _____

If admitted, I plan to enter: _____

Please send me an application for the following program:

- ☐ Master of Arts (M.A.) in Anthropology
- ☐ Master of Arts (M.A.) in Cross-Cultural Studies
- ☐ Master of Divinity (M.Div.) in Cross-Cultural Studies
- ☐ Master of Theology (Th.M.) in Anthropology
- ☐ Unemployed
- ☐ Not sure
- ☐ United Graduate School of Training Studies
- ☐ Degree of Master of Theology
- ☐ M.A. or Ph.D. in Anthropology
- ☐ Ph.D. in Philosophy (Ph.D.) in International Studies
- ☐ Theology Program

Thank you for your consideration.